MISSIONS MATCHING THE HOUR

By STEPHEN J. COREY

12.28.31

Library of the Theological Seminary,

PRINCETON, N. J.

Purchased by the Hamill Missionary Fund.

BV 2063 .C68 1931
Corey, Stephen J. 1873-1962.
Missions matching the hour

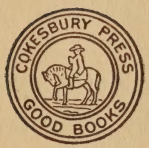
MISSIONS MATCHING THE HOUR

MISSIONS MATCHING THE HOUR

LIBRARY OF PRINCETON
DEC 28 1931
THEOLOGICAL SEMINARY

By
STEPHEN J. COREY

PRESIDENT OF THE UNITED CHRISTIAN MISSIONARY SOCIETY OF THE DISCIPLES OF CHRIST; AUTHOR OF "AMONG CENTRAL AFRICAN TRIBES," "AMONG ASIA'S NEEDY MILLIONS," "AMONG SOUTH AMERICAN FRIENDS," "THE PREACHER AND HIS MISSIONARY MESSAGE"



COKESBURY PRESS
NASHVILLE
1931

MISSIONS MATCHING THE HOUR
COPYRIGHT, MCMXXXI
BY LAMAR & WHITMORE

All rights reserved, including that of translation into foreign languages, including the Scandinavian

SET UP, ELECTROTYPED, PRINTED, AND BOUND
BY THE PARTHENON PRESS AT NASHVILLE
TENNESSEE, UNITED STATES OF AMERICA

C

PREFACE

In this book I am not dealing with that part of the missionary enterprise which is in the homeland. It is also a great work and, like Foreign Missions, is going through vital changes and adjustments. But anyone who sincerely accepts Christ as Saviour believes in the more local compass of the Christian enterprise, and that phase which has to do with our national life called Home Missions is not seriously questioned. However, the larger field of Christian effort, with geographical and racial reaches which are globe-encircling and beyond the horizons of national spirit and race consciousness, has always been, and is especially at the present moment, under fire. As the term "missions" is used in this book, it is with this wider meaning in mind.

Some may wonder why such repeated reference is made to the Jerusalem meeting of the International Missionary Council in 1928. This volume is quite largely based on the discussions and conclusions of that notable meeting, which, as no other gathering in modern Christian history, endeavored to bring the world program of the Church abreast of the age. If the book helps to introduce the reader to the themes and deductions of that truly epoch-making gathering, which so frankly and in such a representative way fronted the world mission of Christianity, the writer will be content.

The book is a revision of "The Preacher and His Missionary Message," published in 1930, which was written exclusively for ministers. The new volume has grown out of a rather insistent request from many quarters, that the contents of the book for preachers be made available for general use among laymen, women, and young people

I wish to express my appreciation for the work done by Miss Joy Taylor, of Indianapolis, in preparing the analysis preceding each chapter.

S. J. C.

CONTENTS

Chapter		Page
I.	Missions under Fire	9
II.	Meeting the Critics	25
III.	Meeting the Critics (Continued)	51
IV.	The Challenge of Secularism	77
V.	Abiding Aims and Motives	99
VI.	The Testimony of Results	125
VII.	Jesus in the World's Mind To-Day	155
VIII.	The Church's Need of a World Field	171
	Bibliography	185

I

MISSIONS UNDER FIRE

PROBLEM:

The needs of the world to-day present the greatest challenge to the Church of its entire history. They also challenge the efficacy of the faith of the Church to meet those needs.

a. Is Christ the Universal Saviour of men?
b. Can society be redeemed?
c. Is the Holy Spirit powerful and effective to-day?
d. Is the Bible the supreme book of religion?
e. Is the Church an effective instrument for the advancing Kingdom?

OBSERVATIONS:

The civilization of to-day is secular and growingly irreligious. Can Christians prove the message and life of Jesus Christ indispensable, through his principles translated into their own lives as they contact the social order at every point?

The spiritual poverty of mankind compels the Christian faith to prove itself one with universal application. Why speak of "in-growing provincial faith" as an "insidious heresy"?

Some Major Difficulties in the Deepening of Missionary Interest To-Day:

a. Critical and only partially true statements of the secular press.
b. A "problem psychology" due to world unrest and the financial problems attendant on the administration of missions during troublous times.
c. Impatience for visible and measurable progress.
d. Unwillingness to pay the necessary price in sacrifice and cross-bearing.

Laws of Spiritual Growth of the Church:

a. The patient teaching of the world mission of Christianity and a wholesome discipline of worth-while giving to its advancement is needed for the sake of local evangelism and for the spiritual life of the Church membership.

b. The "far look" will glorify the otherwise petty routine of the local responsibilities of the average Church Board.

c. Money, while necessary, must be subsidiary to conviction and to devotion in spiritual adventuring.

d. The Church cannot survive without heeding the great imperatives of its Leader, for his promise to be with them was based on their going, preaching, and teaching.

I

MISSIONS UNDER FIRE

The missionary cause is under fire. It is not an unmixed evil that this is so. When the Church of Jesus Christ has not been under fire through the centuries it has been negligible in its power. The missionary enterprise is a part of the Church. The fact that it is under fire will help us to be careful about the errors and to correct them. The patience of God has no doubt been greatly strained by the mistakes of the Church in the homeland. But it is not to be supposed that we at home have a complete monopoly of the mistakes. The missionaries at the front and the Boards that guide from the home base are a cross section of the Church. This is not only the hour to discuss the mistakes and correct them, but also to discover why there is a sag in missionary enthusiasm and to think through afresh all the implications of the missionary enterprise. It is likewise the time to plan how we can rejuvenate and increase missionary enthusiasm and put heart and passion into the Church for its greatest undertaking just when the needs and challenges are also the greatest.

It is at the point of highest surrender and most unselfish service that the missionary enterprise makes its demand. It has to do with the most categorical and unchanging ele-

ments in our faith. Is Christ the universal Saviour of men? Can society be redeemed? Is the Holy Spirit powerful and effective to-day? Is the Bible the supreme book of religion? Is the Church God's instrumentality for the advancement of his kingdom? The missionary enterprise is so of a piece with these great factors in our faith that lack of assurance and cogency on any of them means dulling of missionary interest or opposition. As Dr. W. W. Pinson has recently said: "The missionary enterprise is the supreme adventure of history. It is the challenge of hope and courage in a world of paralyzing fears and demoralizing futilities. It is the sole claimant as a moral substitute for war. It is the only accredited messenger of good news to a bewildered world and a lone champion of love and good will in a world of hate and war. Any lowering of its standards or lessening of its power or cheapening of its motives is the betrayal of the race and a yielding of the only fortress that flies the flag of brotherhood."

There can be no doubt that the preacher to-day faces the most difficult task in the history of preaching. He is surrounded by an insidious and challenging secular civilization. There is more articulate opposition to the Church than ever before. Sinister tides are running throughout the whole world. An unsettling of moral standards is evident. Russia is building its nation upon a platform oppugnant to God. There is apparently a growing irreligion everywhere; crime is on the increase. More ques-

tions are being raised in everyday reading and life than ever in the history of the Church. The preachers and Christian people must so state and translate into living reality the principles of Christ that they will make Jesus indispensable. It is not an easy task. However, history tells us that when the going has been the hardest, then the Church has been most spiritual. The issues that face Christianity are big issues. They are religion or secularism, Christ or materialism. Scientific thinkers are not disturbing Christianity so much to-day, but what they thought twenty-five years ago is, for it is now mass knowledge. Through the secular press, in the school classroom, and in other ways people are absorbing these arresting questions without any background out of which to decide them. It is a difficult time, but a glorious time for the Church. Christian people are confronted with a high challenge to vitally relate their lives and convictions to the age in which we live.

In the midst of these things, the Church must be sure of one great issue—the validity of Jesus as a universal Saviour. The only final solution of these problems begins with this fact and declaration. And the fact and declaration has no intelligent meaning unless the world mission of Christianity is made the primary obligation of the Church. The spiritual poverty of mankind puts on the Church a divine and certain imperative to share Christ with the whole race. Because of these things, it can readily be seen that the preacher himself is at the heart

of the missionary problem of to-day. He has no greater responsibility than to front the Church toward its world responsibility.

And if the missionary enterprise is to match the age and make valid the claim that Jesus is the Saviour of mankind, the preacher must be backed by a strongly convinced front of Christian people. The women and the children have kept the missionary enterprise going while the great mass of Christian laymen have treated it with indifference or hostility. The need of the hour is for conversion from the insidious heresy of an ingrowing provincial faith, as false to the ideals of real Christianity as is idolatry, or the denial of the spiritual. What interest can Christ have in the declaration of a man that He is the Son of God and therefore universal Saviour, when he repudiates his confession by denial of that Saviour's mission to the race?

And a new day is on us. A changing world has brought new hostility to a great unselfish enterprise. There are attacks and misrepresentations on every hand. Recently a leading college president who is deeply interested in missions said to me: "You can't expect the preacher and teacher to be posted on these modern changes in the missionary enterprise; you experts and the missionaries must look after that. What we need is the message from the missionaries themselves." He emphasized a fine point about the need of the message from the missionary himself. But that very week editorials in daily papers attacking missions were appearing in many parts of the country. These

editorials were read by thousands of people and could only be answered by informed pastors and other leaders in the towns and cities where they appeared. A missionary-minded preacher, or layman, acquainted with present-day missionary problems and versed in the missionary work of his own communion, could have answered those editorials with conviction and at the same time taken advantage of the occasion to present in a striking way the present-day missionary apologetic. Constructive criticisms of missions are not dangerous, but those based on an attack directed at the fundamental issues of Christianity, as most are in these days, are as dangerous to the very life of the Church and the message of Christianity at home as to the work on the fields. No sincere Christian can complacently side-step them.

Perhaps there are three major difficulties in deepening missionary interest to-day. In the first place, whereas practically all missionary information heretofore has reached the people through missionary journals and religious papers, to-day it often comes to them from secular sources tinged with pessimism, materialism, and criticism. Newspapers, magazines, and the public platform, while recognizing missions as never before, frequently bring to the Christian mind a decidedly negative outlook on the missionary enterprise. In the second place, these broadcast statements, together with revolutionary outbreaks such as those in China and India, and the difficult financial problems which the missionary cause has recently faced, have

set the minds of many people in the mold of "problem psychology." I am reminded of the little city boy who wanted a dog. His people lived high up in an apartment house—a poor place for a canine. The boy insisted on having a pet until his father purchased him a little dog. The animal proved to be a perfect nuisance. It carried off the shoes, muddied the carpets, tore up valuable clothing, and then began to bite the neighbors' children. They could neither sell nor give the dog away. Finally in desperation the father said, "I am going to hire a man to shoot the dog." The little boy, broken-hearted, asked for two days of grace to see if he could get rid of his pet. His father reluctantly granted it. On the second day he came running into the kitchen and shouted to his mother, "I have got rid of the dog—all right!" "How did you do it?" inquired the surprised mother. "O, I have traded him for five puppies," exultantly replied the boy! Because of the complicated age in which we live, the transitions throughout the world, and the new problems since the war, it seems that whereas there was one problem with regard to missions ten years ago, to-day there are five. In the third place, we are reluctant to accept "the way of the cross" and momentary defeat in any enterprise here in America. Our talk has been about forward movements, a going concern, great campaigns, crusades, etc. We are impatient for visible and measurable progress. The spirit of propaganda and whirlwind achievement, born out of the war and great material progress, dies hard. We have

insisted too much upon results at the front that could be tabulated and graphed. Business men on church boards, and even pastors, are reluctant to accept the fact that kingdom-building is a slow and painful process. E. Stanley Jones tells of his vision of the thorn and the flower on the slope of the Mount of Olives during the Missionary Conference in 1928. Others of us had similar experiences at that wonderful meeting. A little group of the delegates were strolling over the Mount of Olives on Easter Sunday afternoon, picking flowers for notebooks as mementos of our wonderful experience in the source city of our faith. One of the number stumbled on a jagged thorn, and as he picked it up he remarked that the thorn was a more valid souvenir of the Mount of Olives than flowers. How true! Jesus said, "If any man will come after me, let him take up his cross, and follow me." We are going through some Gethsemanes in the missionary enterprise; but did Jesus turn back because of Gethsemane? Perhaps the real revival in missions depends on our discovery in this fast-moving age of the glory of the thorn and the cross. How empty and mocking our "celebration" of the Pentecost anniversary has been, without the spirit and passion and vicarious agony that followed the first Pentecost! What mockery to dedicate splendid church buildings and accept a ten-year struggle with debt and then go up to great conventions to "celebrate" Pentecost, with missionary gifts declining, mission board debts increasing that the work

may be saved from destruction, and broken-hearted missionaries toiling with shackled hands at the front!

The burning zeal of early disciples, to make Christ known to all mankind, was not inhibited by disappointments, or problems, or heartaches. Paul said of Ephesus: "A great and effectual door is opened unto me, and there are many adversaries." He did not speak of the adversaries as an excuse for slowing down, rather as a challenge to go on. It was not the "but" of defeat, rather the "and" of asset and victory. Perhaps we have been guilty of always trying to make a case and have kept back the heartache and the terrific odds against which we work at the field fronts.

It is a matter of common knowledge that missionary preaching and teaching have waned in the last decade. Preachers and other leaders have spoken of it themselves with regret and wistful anxiety. When the Eighteenth Amendment was passed, we largely gave up our education on the subject of the evil of intoxicants. Prohibition was taken for granted. When the budget system and the every-member canvass were adopted for our local churches, our attitude became much the same. We forgot that a missionary budget gives the people neither "standard nor stimulus" and that its figures are minimums and not maximums. We overlooked ignorance and indifferentism and took the fundamentals of missions for granted. No sphere of highest altruism can be reached and maintained without patience, heartache, and teaching. Souls

are fired by ardent preaching, teaching, and the impact of missionary facts and not by the mechanics of missionary plans. For fifteen years there has been too little effort to educate the Church as such in real missionary principles and practice. We have followed the line of least resistance through budgets, every-member canvasses, and a program of missionary education largely limited to the women and in a less effective way to the Sunday schools. The result is that the women are the only ones as a rule who have not suffered loss in interest and gifts. It has not been felt necessary to follow the slow, patient process of pressing the world mission of Christianity, teaching the Church to think in terms of missions and to deny itself in the stern but wholesome discipline of missionary giving.

Official boards in many congregations are the least missionary-minded of any group in the Church. Often the coal bill, a bit of repairing, a new building, or a carpet, will loom infinitely greater than the mission of the Church to all humanity. In few church board agendas has there been given any place for the discussion of the Church's world program. A pastor of a great city church recently stated before a group of fellow ministers: "My first task is to educate my church board on missions. The majority of them have no conviction whatever on this primary responsibility of the Church." Although the innovation might be startling, could not these church board meetings be jarred loose from the commonplace and made enthusi-

astic and pointed if the world interest of the Church involved was always a part of the discussion?

Dr. Albert Sweitzer, of Germany, one of the greatest of Christian philosophers and interpreters of to-day, and now serving as an humble medical missionary in the heart of Africa, says that our Western civilization is doomed without a dominantly unselfish world interest. How much more necessary that the Church have it! World-mindedness is pressed upon Church people in every other realm of thought. They are reading about Gandhi in India and about the revolution in China; about the modern movement in Turkey and atheistic communism in Russia; about developments in Africa and changes in all areas. How disastrous will be the outcome if the world mission of Christianity has no place in the thinking of Christians, while racial, political, industrial, and educational problems are constantly confronting the people as world issues! The more spiritually minded women have accomplished wonders in educating themselves on world needs, and their faithfulness has prevented a missionary debacle which would have been most disastrous. In recent grave financial problems (1930), which missionary boards have encountered, the Women's Missionary Organizations have held steady in their giving. They are well organized, informed, determined, and missionary-minded. Their missionary motive is too abiding to be affected by temporary hard times. No earnest and up-to-date Christian layman can any longer allow himself to be less a missionary lead-

er and teacher than the spiritually and missionary-minded women of his congregation. To do so is to surrender his leadership in the highest idealism of Christ's kingdom.

I was greatly impressed in India a few years ago with the surprise of Indian Christian men at our one-sided support of missions in America. I was conducting an open forum with some Indian leaders, mostly men, on the financial problems of our own missionary board, and the necessity of shortening our missionary line in India. We were talking about the missionary giving of our people in America. The question was asked: "Are your women and children interested in sending the gospel to India?" I replied that probably two-thirds of the money for foreign work in our own communion came from the women and the Sunday schools. Their astonishment was unbounded. "Why, sahib," one of them said, "we in India have always felt that Christianity was a *man's* religion, especially in the hard part of pioneering in distant and difficult lands. Why are the Christian men of America less interested in bringing Christ to us than are the women and children?" I must confess that I had a hard half hour in explaining the situation.

The missionary cause will not run itself. It is just as dependent upon a program that will educate and quicken as is the local life of the Church. The world mission of Christianity should have as large a place in church planning as local evangelization or the building of the spiritual life of the congregation. It is vital to both of these phases

of congregational development. Three-fourths of the people in almost any church do not read any missionary literature whatever. How helpless they are unless the preacher brings them the message and that message finds reënforcement in every training function of the Church! There never was so much material available to aid in this as at the present time.

Whatever the reason for a slackened missionary interest, it must be remedied. It will not avail anything to lay the responsibility of decreased interest and funds on missionary organization and ask, "What is the matter with the Board of Missions?" The missionary organization is but the church membership in action. The psychology of congregational discouragement is identical with that of a mission board. Cutting the budget of a missionary board has exactly the same effect as reducing the program of a local church. You do not increase local church giving by resorting to a shortened staff, less preaching, and an ingrowing church plan of work. Necessitating the reduction of the budget and work of a mission organization starts a vicious circle and inevitably leads to decreased giving and support.

We have just begun the task with the nations. We have had a great era of missions, but the work is in its childhood. Before us lies the greatest missionary period of history. What we need is the spiritual morale and devotion for the adventure. As necessary as money is in the building of the kingdom, perhaps the present inhibitions

will teach us that finance is far and away secondary and that first things consist in conviction and yielding ourselves to God and his world plans.

What would more quickly bring spiritual death to the Church at home than to lose its world vision? We have no real gospel of Christ without missionary zeal. As Dr. James I. Vance has well said, "The Church that ceases to be missionary can no longer be evangelistic, the Church that ceases to be evangelistic can no longer be evangelical, and the Church that ceases to be evangelical may well doubt whether it is Christian." A Church cannot survive without its great imperatives. If this gospel which we have espoused, and the command of Christ that we take it to all mankind, and Jesus Christ himself who cannot be separated from his own world gospel, discontinue being supreme in the belief and the program of the Church, then we can say "Ichabod" for the Church itself, for its days are numbered.

II

MEETING THE CRITICS

PROBLEM:

Why is there a seeming sharpening of criticism of the foreign missionary enterprise on the part of individuals and the press? Is this a criticism of the fundamental reason for the Church engaging in such an enterprise? Or is it an indication of loss of vital faith on the part of those whose Christian profession is nominal? What are the different factors in this problem?

CRITICISM I: "The non-Christian religions do not need the missionary enterprise."

"Our message is Jesus Christ"—His religion is the only one with dynamic and regenerative power to lift men to God and to redeem society.

CRITICISM II: "People of other religions are inferior and their own religions are good enough for them."

Are members of non-Christian races inferior or rather "backward," lacking opportunity for world contacts and scientific education—which? What do anthropologists have to say regarding supposed racial inferiorities?

Are non-Christian religions really meeting the needs of other races?

Consider whether the six points of the superiority of Christianity as stated by Japanese Christians at the Jerusalem Conference (page 31) are essential in any religion meeting the needs of this modern world.

CRITICISM III: "Foreign Missions are not up-to-date."

In what ways did the International Missionary Conference prove the need for change of approach and technique (pages 33, 34)?

What lessons can be learned from the foreign missionary enterprise by the Churches in America (pages 34, 35, 42, 43)?

CRITICISM IV: "Foreign Missions cost too much."

Justify Dr. Simon Flexner's report quoted on page 45.

II

MEETING THE CRITICS

All the primary claims and premises of the missionary enterprise are as defensible as is Christianity itself, and many of the attacks on missions are really questions of faith. The present criticisms follow two decades of the most unprecedented missionary successes in the history of the task. The fact that they are so persistently raised is evidence that the greatness of the enterprise is more in the eyes of the world than ever before.

There are some criticisms of the missionary task to-day that are quite puerile and childlike and come from very superficial and prejudiced observation, but there are others that are sincere and constructive and born of the conditions and spirit of the hour. One cannot deal with all, but an attempt is made to set down those which are most often raised and most needful of answer. One of the reasons for the somewhat unusual number of criticisms to-day is the fact that the situation in China has put real problems in bold relief and has thrown the subject of missions into the public and secular press as never before.

The questions raised about missions to-day cannot be avoided, but will need to be honestly and fairly answered and in good strategy should even be anticipated. One of the most frequently heard just now is the following:

"The non-Christian religions do not need the missionary enterprise." The old expression usually was, "Their religions are good enough for *them*." That had a lot of race prejudice and superiority complex in it. To-day this question has taken a somewhat different turn and many are raising it because the sympathetic attitude toward other faiths has been revealed to them through reading, contacts with Eastern people, or statements by missionaries. Certain points in the research of Christian scholars in comparative religions have become quite common property to-day and are often discussed without the discriminating deductions that such men have arrived at. One of the most convincing things that ever happened in this regard was the declaration on the Christian message at the Jerusalem Conference in 1928, after the delegates from practically all nations had pondered the subject long, both on the ships while traveling to Jerusalem and in committees after getting there. The theme was "The Christian life and message in relation to the non-Christian systems of life and thought," and many outstanding converts to Christianity from non-Christian faiths were there to lead the discussion. The German and some other European delegates had felt that it was probably going too far to discuss the question in this way and that the result might be a weakening of the Christian position with such a possible "syncretism" as would result in a mosaic of faith embodying points from other religions. But there was no need for anxiety. Jesus and the Christian faith emerged

supreme from the discussions. The first sentence of the report was, "Our message is Jesus Christ." And from all came the recognition that the religion of Christ was the only faith that had in it the dynamic and regenerative power to lift men to God and to redeem society.

Good and beautiful elements there are in the non-Christian religions, but these elements do not have the power of transforming life and lifting these religions above their spiritual and moral bankruptcy. God has not left himself without witness in any nation, and whatever truth men may have anywhere is from Him; yet the very highest in these religions is inadequate to save men in any real sense. The frank confessions of their best religious leader is sufficient testimony to this, and the results of these religions among the rank and file bring to any unbiased observer the overwhelming conviction of unfathomable need. Aside from this power to redeem and change life, one has but to compare the personalities and the teachings of other religions with the personality and teachings of Christ to discover the absolute uniqueness of Christianity. The example, death, and influence of Jesus, with his revelation of the nature of God, the hope of immortality, the law of love, and his incentive for living and right character, stand out transcendent against the background of Hinduism, Buddhism, Confucianism, and Mohammedanism. The most outstanding fact in history and in the world to-day is the preëminence of Christ and the intimate personal knowledge of God which he brings to

the human soul. Of course the answer to the criticism that the people of non-Christian lands do not need the missionary enterprise and the Christian religion is the same answer that must be given to any man anywhere who does not feel that he needs Christ. A present-day missionary puts it like this: "You ask me why I am a missionary? It is because I am a Christian. I know I cannot remain a Christian and not be a missionary, because this was given to me and I must give it too. It is not because something compels me to do it. Some One impels me to do it. I want everybody to know Him. I want everybody to see him. Somebody says, 'Aren't they getting along pretty well without him?' The fact is, I do not know anybody in the East or in the West who is getting along pretty well without him. We are made for Christ, as the eye is made for the light, as the conscience is made for truth, as the æsthetic nature is made for beauty, as the heart is made for love. We are made for Christ, and when we find him we have, not a way of life or the medicine of life merely, but life."

For that other attitude that would express itself as feeling that the people of mission fields were inferior and are therefore getting on quite well with their own inferior religions, it should be said, in the first place, that to claim to be a Christian and to underrate other peoples with the assumption that they are not worthy to possess that which we claim, is as narrow a phariseeism as ever possessed the Jewish religionists in Jesus' time. The fitting parable of

the Pharisee and the publican is as applicable to that spirit now as it was nineteen hundred years ago. It might be said, in the second place, that the conception that the non-Christian religions are meeting the needs of the Oriental races, although never valid, is now quite out of date. These religions are themselves unable to stand against the modern spirit of to-day. They are immersed in superstition, and as education and the secular ways of modern civilization permeate these lands these religions are being gradually undermined, falling by their own weight, and leaving the people unsupported by any religion. Christianity is the only religion for a moving world and bewildered and lost souls. In Christ dwells all the fullness of the Godhead bodily and his revelation of God and his introduction of the individual to the Father are the two incomparable needs of men in non-Christian faiths and in no faiths at all.

The Japanese delegation came to the Jerusalem Conference with a statement concerning the superiority of Christianity over other religions which is arresting. It is significant because it comes from the land of Buddhism and the non-Christian land of highest education and culture. The six points of superiority are as follows:

1. The conception of God as personal, making clear the ethical relation between God and man.

2. Man not seeking to find God, but God taking the initiative in seeking for men. Progress not through human effort but through God's condescension.

3. The sense of personality. Respect for individuality and recognition of the absoluteness of the value of personality.

4. Its Scriptures, condensed into one volume, can be conveniently carried anywhere and understood by anyone.

5. Its superlative ethical sense. Its emphasis on clean living and new advance for the life of every day. Especially does it emphasize the purity of the home.

6. Its stressing of social justice and social service.

It was recognized in this representative Christian conference of the East and the West that Christianity has all the good of other religions in a purer and fuller form, besides its own unique contribution to the race. This was put in a very striking way: "Hinduism teaches that God is near, but it forgets that he is holy. Mohammedanism teaches that God is great, but forgets that he is loving. It knows that he is a king, but not that he is a Father. Buddhism teaches that this earthly life is fleeting, but forgets that God sent us to do work and that we must do it while it is day. Confucianism teaches that we live in the midst of a great framework of sacred relationships, but it forgets that in the midst of these we have a living help and a personal fellowship with the eternal God in whose lasting presence is our home. What the other religions forget, or never knew, Christianity tells us in the fullness of its truth."

Judaism was the finest revelation of God until Christianity came. No non-Christian religion approaches the best

of the Hebrew idea of God. The sense of Deity is unique. But it was not enough. Christ not only fulfilled Judaism, but he did infinitely more. He introduced men to God and contributed to mankind the experiences of the human soul with God.

Foreign missions are not up-to-date—do not adjust themselves to changing conditions. This criticism is partly answered in the preceding discussion. A further word is in order. Of course, there are instances where this criticism is true. The missionaries are a cross-section of Western Christian leadership, and you will find among them every variety of outlook that you will find in the Church leadership at home. This mission staff, on the average, is a bit better trained educationally than the ministry or Christian teaching staffs at home. Requirements of missionary training have constantly increased in the last twenty years.

The modern missionary enterprise, from its beginning, has been alert to the social needs of the depressed people among whom they have gone. This is witnessed to by the great medical work, the Christan education given to illiterate and superstitious people, the care for orphans, lepers, and other classes in distress. Nowhere in the world has Christianity been more alert to the social, intellectual, and physical needs of the people than on the mission fields.

The Jerusalem Conference on Foreign Missions held in 1928 was without doubt the most courageous and frank facing of the world problems fronting Christianity that

the Church has ever witnessed. Fifty nations were represented and practically all races. Half of the 240 delegates were from the mission fields themselves, many of them nationals. Such questions as the following were primary in the considerations of that epoch-making meeting: The message of Christianity in the light of non-Christian systems of thought and life; religious education and world missions; the relation of the newer churches of the mission fields and the supporting churches of the West; missions and race problems; missions and rural life; missions and industrial movements; missions and militarism; missions and secular civilization; the financial support of missions; coöperation in missions. Not only did this conference call together the most aggressive and wide-awake leaders from all over the world in connection with missionary work itself, but also many outstanding experts in such areas of thought as labor, industry, religious education, and medicine.

The findings of the Jerusalem Conference have been handed down to the Mission Boards and are now in process of being carried through. No such thoroughgoing deductions and no such remarkable harmony of opinion with regard to problems and processes have ever been approached by the churches in the homeland as by the forces on the mission fields. While there is much still to be desired, still the foreign mission forces lead the Christian forces at home by far in coöperation and the general facing of great issues with a common front of effort and

understanding. The problems are complex and staggering, but at the same time missionaries, nationals, and administrators are aware of these things and as a rule are courageously facing them and striving for their solution. Familiarity with the eight volumes of the Jerusalem Conference reports, the careful study of the fifty-page pamphlet on "The World Mission of Christianity," which contain the messages and recommendations of the Jerusalem meeting, or even the reading of Basil Mathews' brilliantly interpretative book, "Roads to the City of God," is a liberal education in regard to the Church and its world problems.

Has Christianity the right to proselyte from other religions? This is an unfair statement of the question because of the prejudiced meaning which surrounds the word "proselyte." It has often been used to describe a process which may be entirely questionable. If it means using unfair methods, if it means tying people up to a hard and fast system of theology, if it means simply to Westernize people of Africa or the East, then it is very questionable. But if it means sharing Christ with people who have him not, or who have a grotesquely inadequate conception of him, if it means a sincere desire and effort to transmit his spirit and his way of life to others, then it is not only permissible, it is ethically and religiously imperative. If we can really say, "We cannot live without Christ," we certainly will be forgiven if we fail to be content until we have done our best to share with others who have never known him the experience that means everything to

us. If we can truthfully say with Peter, "Thou art the Christ, the Son of the living God," and with Thomas, "My Lord and my God," then what can keep us from presenting his claims to those who need him as we do and yet have not found him?

The statement of the Jerusalem Conference with regard to the spirit in which we must take Christ to people of other races is worth remembering: "Our approach to our task must be made in humility and penitence and love: in humility, because it is not our own message which we bring, but God's, and if in our delivery of it self-assertion finds any place, we shall spoil that message and hinder its acceptance; in penitence, because our fathers and we ourselves have been so blind to many of the implications of our faith; in love, because our message is the gospel of the love of God, and only by love in our own hearts for those to whom we speak can we make known its power or its true nature."

The assertion that Christianity has no right to make converts from other religious systems is a strange and contradictory statement on the part of anyone who claims Christ himself. Let the man who makes it look in the mirror. He will see the face of a man whose ancestors changed from a pagan faith to the Christian, because Christ was pressed upon them by earnest missionaries and they deemed the Christian way better. Who can deny any man from pressing upon others that which is vastly better than what the other holds? Surely no one can

deny others the right to change their ideas for what they deem to be better and especially when they feel that the new outlook is absolutely essential.

Isn't it strange that people raise objection to propagating religion and displacing other systems by it when they would not think of objecting to change of conviction with regard to education, sanitation, medical science, politics, and commerce? How far would American trade get in the Orient without commercial missionaries? The opposition to these factors in progress has been perhaps greater than with regard to Christianity. For example, the protest against Western government and commerce on the part of Gandhi in India, the bitter opposition of native witch doctors in Africa, the old-time feeling against Western education in China, the adverse attitude of Hindus toward sanitation and rat-killing in times of plague. If the Church believes that the truth it holds is spiritually indispensable to mankind, it is duty bound to preach that truth to all men. He who gives that up hardly votes his own faith valid and his own religion universally needed. I have often heard nominally Christian business men and travelers on steamships say: "O, it's all right to help these people with hospitals and orphanages and schools, but as for proselyting them to our faith, I draw the line at that. We have no right to force our religion down their throats." I always feel like asking such a person how much of a reality his religion is to him anyway, and how much effort he puts forth to share Christ with those

around him, or in his factory, even here in America, where people hold to no Oriental faith and where the background of our civilization is Christian. The Christian man who has no urge to share his Christ with the Indian who bows down to Shiva, or Raum, the blood-smeared Kali, or the monkey god, needs to take an inventory and see how deeply his heart burns to share Christ with the man in his own land in whom the Saviour has no part, although he sees him every day and has converse with him and perhaps pays him his wage on Saturday afternoon. The missionary motive, if it be abiding, says, "I am debtor both to my fellow American and to my Chinese brother, because I have something of infinite value which I must share with him."

The Soviet expects to push out its claims by proselyting; Standard Oil substituted tin lamps for grease saucers in China to proselyte for kerosene; Singer sewing machines proselytized their way into the heart of Africa; in China medicine has pushed aside witchery and the pitiful snake and herb doctors by proselyting; orphanages in India and leper asylums have come because people have been won to the Christian way of dealing with suffering. Pray, where would we be to-day if the Christian missionaries of Southern Europe had not taken the gospel to the shores of England and proselyted our wild ancestors whom they found at their Druid worship drinking blood out of each other's skulls? To convert others to Christ is the keystone of our faith. If it is justified in America

and those churches lacking in the evangelistic spirit are dying, then more so is it justified among the ethnic faiths.

"We should save America first." This is an old and rather captious criticism. There has been added to it to-day the more modern statement, *"Why should non-Christian America take Christianity to non-Christian lands?"* The first statement embodies the earliest heresy of the Church. Saul's persecution and Stephen's martyrdom scattered the disciples abroad, and they went everywhere preaching the word. The heresy persisted, and the first council at Jerusalem was called to break its strangle hold upon the mother Church. Peter had to have a vision from God to free him from his narrow religious nationalism and make him willing to preach to others beside those of his own race. Paul desired to preach in Asia Minor, and the Spirit pushed him across the Hellespont into Europe. Paul and Barnabas were not allowed to complete the saving of Antioch, but the Holy Spirit sent them forth into the untouched world. This argument to save America first was an argument before America was ever thought of and just as contrary to the spirit of Christianity as it is to-day. When the Congregational Board for Foreign Missions, the first society of such a nature to be organized in America, was seeking to get its charter in Massachusetts, there was a hot argument against it in the State legislature. One senator said cynically, "Here you propose to export religion, whereas there is none to spare at home." The answer has become almost immortal. "Reli-

gion is a commodity of which the more we export, the more we have remaining." According to the divine economy, we are debtors to the whole world, not because of something we have received from the world, but because of something we have received of God which the world needs. For every dollar we spend religiously, about ninety cents of it is spent here at home. America has more responsibility for the rest of the world than any other nation. Our wealth is estimated at $400,000,000,000, or one-third the wealth of the whole world. In the eyes of the world to-day the fact that we appear to be hiding behind national needs to escape international needs is hurting us. We have become the "creditor" nation of the world, and others are looking upon us as a Shylock among the nations. It remains for Christianity in America to realize for us that we are a debtor nation—debtor to the needs of mankind. A lover of America has put it thus:

"America first," not merely in matters material,
But in things of the spirit.
Not merely in science, invention, motors, and skyscrapers,
But also in ideals, principles, character.
Not merely in the calm assertion of rights,
But in the glad assumption of duties.
Not flaunting her strength as a giant,
But bending in helpfulness over a sick and wounded world like a Good Samaritan.
Not in splendid isolation,
But in courageous coöperation.
Not in pride, arrogance, and disdain of other races and peoples,
But in sympathy, love, and understanding.
Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster,

But in blazing a new trail, along which, please God, other nations will follow, into the new Jerusalem, where wars shall be no more.
Some day, some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America.
And so, in that spirit and with these hopes, I say with all my heart and soul, "America First."

"Save America first," as a reason for not believing in foreign missions, sounds patriotic and gives to many the excuse for not giving anything. To be sure our own land comes first, but we cannot save America by itself. The world is a unity as never before, and if the saving spirit of early Christianity was in the fact that it broke out of the hills of Judea and entered the arena of the nations, more so now, when every other tide that flows reaches the whole world.

Dr. James I. Vance, of Nashville, Tenn., tells of a man who believed in saving America first: "In my church in Nashville there was a member who paid all his contributions to the church in a check, and always across the check he wrote, 'Not a cent of this for foreign missions.' I never liked to take his little check. It seemed to me like an insult to Calvary. But we took it on the theory of Senator Dolliver, who was once asked if we thought the Church ought to take tainted money and use it in the work of the Lord. He said, 'Give me three days to think about it.' At the conclusion of the three days he said, 'Yes, take it, for money, like water, purifies itself by circulation.' And on that theory the church took the check.

It fell to my lot not long ago to conduct his funeral. They brought his body to the church, and as I read the service and looked across the casket it seemed to me that I could see his little check floating out there before me, and across the check was written, 'Not a cent for foreign missions.' He has gone to stand before the great Judge now. I wonder what He thinks of his little check."

As to the other question, "Why should non-Christian America take Christianity to non-Christian lands?" We need to be humbled into the dust because we have not realized more fully in America the ideals and life of our religion. The greatest handicap Christ has in non-Christian lands is the level of Christian living in America. But this does not relieve us of the imperative obligation of taking Christ to other lands. We do not send non-Christian missionaries or a non-Christian message. In fact, it is not non-Christian America that has any interest whatever in foreign missions, but Christian America.

As to the absolute need of giving a large place in the local church for the enterprise abroad, one of America's leading missionary pastors, A. W. Beaven, writes:

"There are many trustees, and sometimes pastors, who have felt that the church must look after its own expenses, and by making the current expense appeal first and strongest they were sure of securing at least that much. Our conviction, after watching it a good many years, is that this is the wrong policy. Emphasis upon giving for the most unselfish cause produces best results for both objects.

"We have come to the conclusion that the person who catches a vision of a world enterprise and gives largely toward that end has expanded the vision and spirit within him so that his gifts to current expense also will be more generous as a result of it. Therefore we have, in our presentation from year to year, placed about five times as much emphasis upon the benevolent side of our budget as we have upon the current expense side, and we find it easier to raise treble the amount of current expense now than we used to raise, though during the same time we have increased our benevolences five times. When our current expenses need to be increased, we put the argument to people that, if it costs more to do our work (here), it must naturally cost more elsewhere; . . . therefore if we give more for our local field, we should also give more for the world field.

"We disagree with the idea that if a church is to build buildings for itself we must penalize the missionary side of its work. In other words, it is a wiser policy to first play fair with the world enterprises, and in the light of our obligation (to them) plan our building enterprise and its finance. Better plan to take longer to pay the building fund and maintain the missionary finances on an adequate basis than proceed on the expectation that for a few years practically everything is to be put into the building fund and then the church will come back to a proper benevolence ratio. This last policy is dangerous because it gets the people out of contact with the larger appeals,

with the deepest motives for giving, and with a primary interest in a world task."

"It costs too much." Since mission work began in America the man has been bobbing up who says with pitiful and ignorant cocksureness, "It costs a dollar to get a dollar to the field." He never seems to realize that it would be a strange sort of Mission Board, or Society, composed of responsible and unpaid people, who would tolerate such a possibility. Then there is the thoughtful person who is really concerned about the cost of promoting and administering the enterprise. Experienced business men acquainted with the overhead of the most economical commercial houses, as well as charitable and educational organizations, express gratification and surprise at the relatively small expense of missionary administration. In fact it is a debatable question whether missionary education, literature for increasing interest, institutes, conventions, travel for missionary addresses on the part of secretaries and missionaries, should be charged as "overhead" any more than the work of pastor or church secretary should be counted as overhead in a local church. It is all a part of the development of the spirit of real Christianity. No one has ever been seriously disturbed about the overhead of an active local church, with money going into building, upkeep, pastor, janitor, church secretary, hymn books, heat, and light. It may all be overhead as some would rate it, but what of that? Are not the spiritual assets of this expense such as would justify it?

Where is there a greater spiritual need than educating and arousing Christian people to share Christ with the world? A better word than "overhead" is "undergirding." Men like life insurance agents state that their expense is much greater and business men often raise the question of spending more so that more may be secured. From one-half to two-thirds of the expense would be unnecessary if the church were awake to its responsibility to the world. Persuading Christian people to do what they pledged themselves to do when they accepted Christ as Lord and Saviour is the larger part of the expense of missionary endeavor. Dr. Simon Flexner's recent report to the Rockefeller Foundation on the expedition of research in the Far East says, "There is no organization in the world, either philanthropic or business, which is getting such large returns out of the money it spends as the various Boards of Foreign Missions."

There are certain necessities in organization and expense that cannot be wisely avoided and should not be. There are other expenses that should not be necessary and will not be as soon as the Christian people take the world work of the Church seriously and support it without the constant education and cultivation which are as yet so necessary. Missions are still on the defensive, and it is a small minority that take the work to heart.

For a long time the major planning for and administration of the work must be carried on at the home base and that necessarily takes special leadership, hard work, and

money. Then the money must be raised at home to carry on in distant lands. For this a missionary organization must necessarily have headquarters, staff, secretaries, treasurer, etc. Such headquarters and organization should be set up in a city where there are facilities and which will make a convenient and workable center for effort. Country people sometimes forget that their expenses, from the nature of the case, are quite different from those of people at city centers, where salaries must be commensurate with surroundings and absolute needs.

The expenditures at the home base of missions are just as legitimate as those in the fields. Expenses for churches and colleges are no more valid than those of a well-organized missionary society. Management must be had, securities cared for, money invested, banking and borrowing looked after, and careful credit and business integrity maintained. It is doubtful if there are many better managed offices with more careful economy than mission rooms. Expenses need to be guarded, and there is always the temptation on the part of an overworked and anxious staff to substitute a little extra help and expenditure for extra strain and exertion. Missionary administration and expense should be constantly scrutinized and every corner possible clipped.

As for an absolute rule as to what should be expended for so-called overhead, there is none and cannot be. Different communions have different organizations and different ways of handling such matters. Conditions are never

the same in two places and different boards have varying methods of computing and tabulating items. One of the large items of expense is the necessity of borrowing money and paying interest to carry on, because churches do not remit regularly and large sums of money are kept back until the end of the missionary year. In fact, the best way to bring expense down to the minimum would be for more money to be given. Living from hand to mouth is always more expensive for a missionary society.

The time should speedily come when the larger part of education, promotion, and collection should be done by the local church. This will come when Christian people make the enterprise distinctly their own, keep it next to their hearts, and bountifully provide for its needs.

Where is there an enterprise where money will go so far as on the mission fields? Check off the great numbers supported in direct Christian effort against the income of any missionary board and see what can be accomplished with a little. The salaries of native ministers are from $50 in Central Africa to from $500 to $1,000 in Japan. Many hospitals are entirely self-supporting. School tuitions are low, Bible women work for a ridiculously moderate stipend, and the whole work of the natives is based on the financial levels of the country where it is carried on. Nanking University, with 1,200 students, has in total property, endowments, one year of school fees, and appropriations, about one-half what Yale University spends in one year in upkeep. One American Mission Board,

Presbyterian, ranges its 89 hospitals and 122 dispensaries in foreign fields alongside one average American hospital as follows:

	One American Hospital	All Presbyterian Foreign Mission Hospitals and Dispensaries
Earnings	$490,160.00	$540,605.00
Other income	$621,238.00	$58,640.00
Operating expense	$1,015,134.00	$599,245.00
Inpatients	4,402	59,093
Outpatients	29,810	441,139
Visits and treatments	113,113	1,155,657
Cost per patient	$34.00	$1.36
Cost per visit	$8.97	$0.52

And if we consider only the money given and not the earnings, the difference becomes more amazing. The money received by this one American hospital from endowment and as donations was $621,238. The total given for the 89 mission hospitals was $58,640. Each dollar at home provided for less than one-twentieth of a patient. Or to put it otherwise it took $21 of benevolent gifts to care for one patient. Abroad each dollar given by the Church in the United States provided for 75 patients.

It would have required nearly a fourth of the Board's total expenditure to provide for the medical work on the scale of cost of this one home hospital. What it required a million dollars to do, the Board did with less than sixty thousand. And yet foreign missions are called extravagant or inefficient! The 22 mission hospitals of my own fellowship make fully as good a showing when compared with hospital work at home.

Here is another point to be remembered. It is illustrated by our own missionary society, which is both home and foreign and administers about a million dollars in foreign work. Of this sum going into effort abroad, the churches, schools, hospitals, institutions, and missionaries on the fields gave $318,000 in 1930. And whereas the receipts at home dropped off painfully because of hard times, the receipts from the fields gained $16,000 over the year before in spite of what is going on in China and India!

NOTE.—Any mission board will be glad to furnish the reader a statement on the "overhead" expense of the work.

III

MEETING THE CRITICS

(Continued)

Problem:

Is it possible that much of the criticism directed toward the foreign missionary enterprise is occasioned by lack of intimate knowledge of the facts, and, consequently, methods employed are called in question?

Criticism: "The missionaries are agents of Western imperialism."

How does the action of the Jerusalem Conference on the protection of missionaries by their governments refute this (pages 58, 59)?

Criticism: "Missionary organization is unnecessary."

Would it be possible to carry on an enterprise so great, so distant, so complex by unrelated and non-coöperative units?

Other Criticisms: Mission boards are (1) unscriptural, (2) autocratic, (3) too narrow (or too liberal), (4) unwise in financial policies, (5) more expensive than independent work (pages 60-62).

Some practical reasons for administering boards. On the part of the home Churches, it is necessary to (1) stimulate interest, (2) develop a conscience, (3) expend wisely such moneys as are made available.

In relation to the field in which work is carried on there must be (1) selection and training of candidates, (2) responsibility for continuity in the carrying out of policies dictated by corporate experience.

Criticism: "Are missionaries needed any longer?"

Responsible for this question are such factors as, (1) the rise of nationalistic feeling, (2) the increasing ability for a measure of self-support on the part

of younger churches, (3) and the increasing capacity of nationals for leadership. Those nationals who were in attendance at the Jerusalem Conference made the statement that the missionary responsibility of the Western Churches will be discharged "only when our strength as Christian groups in our lands is commensurate with the demands of our task." (Missionaries must be the pioneers for new expansion geographically as well as in unoccupied areas of life, such as industrial problems, race relations, international situations, religious education, etc. Instead of decreasing missionary efforts, there is a call "for a measure of sacrificial giving on the part of the older Churches beyond anything that has characterized their life up to the present time.")

CRITICISM: "Has Christianity the right to 'proselyte'?"

Granting that Christianity is responsible for bringing about more abundant life, and granting the supreme worth of every individual in the sight of a Father-God, can we assure the permanency of those benefits without that which gave rise to them?

CRITICISM: "We should save America first."

What do you think of the answer, "Religion is a commodity of which the more we export, the more we have remaining"?

CRITICISM: "Foreign missions cost too much."

Define the relationship between necessary "overhead" and necessary "undergirding."

III

MEETING THE CRITICS (CONTINUED)

"The Missionaries Are Agents of Western Imperialism." Recently a number of daily newspapers have taken it upon themselves to write editorials on this theme. Where they got their information is not known. Wherever it came from, it is untrue. If there is anything that the missionary has endeavored to keep himself free from, it is this. To be sure, he has been accused of such alliance by a few uninformed nationalists in lands like China, where resentment against foreign treatment has been strong and augmented by Russian propaganda. The missionary loves the people among whom he works and in times of crisis his sympathy has been for them, even to the point of arousing bitter criticism from resident merchants and military men from his own country, bent on keeping the *status quo*. A recent editorial in the *Des Moines Register* is typical, and because it represents a certain uninformed and unfair trend in secular press discussion I quote it here. The title is "Missionaries to Spare," and the editor goes on to say:

"The missionary is getting the little end of things on both sides of the globe. In this country nearly all of the Churches are finding it increasingly difficult to raise money for foreign work. In the Orient the missionary is

meeting hostility instead of hospitality. Lately the situation has become so critical that a group of workers in China have demanded that an American commission should investigate the whole missionary enterprise.

"In the more enterprising countries of Asia, especially in China and India, antagonism to missionaries has been growing for several decades. Political leaders in these countries have been disgusted by the fact that as a rule the Christians failed to join the nationalist movements. The Christians have acted almost as if they were colonists of a foreign government.

"For this situation the missionary is blamed, of course. To the nationalist, the missionary is the forerunner and the ally of the imperialist who has annexed or who wants to annex his country and to the trader who wants to exploit his natural resources. Until recently the missionary has done little to correct or to invalidate this impression.

"Moreover, the typical missionary has offended the Asiatic by an assumption of superiority. Without ever making an unbiased study of other religions, he has assumed that the Christian religion is the only one of any value and has expressed this view constantly and dogmatically. His attitude of racial and national superiority has been as strong, though expressed less often.

"In recent years many of the younger missionaries have seen the necessity for a change of tactics and have adopted a more sympathetic viewpoint toward the institutions and the aspirations of the people with whom they lived. The

change came too late to ward off a general anti-missionary movement in the Orient, but if made more thorough, this conversion of the missionary himself may yet conserve a place for his work in countries where it is needed."

This editorial is so false and shows such an ignorance of real conditions that one would hesitate to answer it, were it not for the fact that many Christian readers are misled and have their minds disturbed by these statements.

It is untrue to say that the missionary as such is meeting with hostility instead of hospitality. Following the Nanking incident, when the consuls ordered the missionaries to withdraw, the missionary was received back into Chinese communities with open arms. He is meeting the same reception to-day. His only disturbers are civil war and banditry, neither of which are respecters of persons. The opposition in both India and China is not against the missionary, but against "unequal treaties," "taxation without representation," and "Western imperialism and aggression," as the Orientals express it. As mentioned in another chapter, the move for an American commission to study the missionary situation came from America, sympathetically, more than two years ago, and the delay has been caused by Chinese sensitiveness to extreme nationalism and race pride.

The editorial goes on to say, "Political leaders in these countries have been disgusted by the fact that as a rule the Christians failed to join the nationalist movements."

No statement could be farther from the truth. From the time when Sun Yat Sen, himself reared as a Christian, began his great world-wide propaganda against the Manchurian rule in China forty years ago, until the present time, outstanding Christians have been among the ablest leaders in the revolutionary movement and many have given their lives for the cause. Seven of the eleven on the cabinet of China's President are outstanding Christian men. All one has to do is to read the history of the revolution to see the falsity of this editorial statement. On both sides of the present civil war in China Christians are among the foremost. This is especially true on the Nationalist side on which Chiang Kai Shek is leader. Mr. C. T. Wang, who has become world known because of his able diplomacy in dealing with Western nations, was for years the General Secretary of the Y. M. C. A. for all China. Mr. Kung, the able "Minister of Communications" until he aligned himself with General Chiang and the Nationalist Government, was head of one of the greatest Christian institutions in China known as "Oberlin in China"—a college supported by thousands of graduates and students of Oberlin College in Ohio. Scores of other leaders in the Nationalist Government who are Christians could be cited. Every Christian school in China has backed up the democratic movement. The president and his wife are both Christians.

Outside government circles, would anyone dare to accuse Dr. David Yui, General Secretary of the Y. M. C. A.,

or the Honorable T. Z. Koo, world traveler and lecturer, or Dr. Chang Bo Ling, head of the great Chinese Christian college, not affiliated with any Western Mission Board, but a thoroughly Christian school, or Dr. Cheng Ching Yih, Moderator of the United Church in China, to use the words of the *Des Moines Register* editorial, as having "acted almost as if they were colonists of a foreign government"?

One other statement in this editorial only needs to be pointed out to the intelligent reader in order for him to see the absurdity of its implications: "Moreover, the typical missionary has offended the Asiatic by an assumption of superiority. Without having made an unbiased study of the religions, he has assumed that the Christian religion is the only one of any value and has expressed this view constantly and dogmatically." One wonders if the one who wrote this editorial has ever been out of his own State or country. One cannot be feel that he is still living in bygone ages. Does he not know that the "typical" missionary to-day is a man of university and seminary training? Will he dare to say that such schools as the University of Chicago, Yale, Columbia, Oberlin, and the up-to-date Church schools do not teach the value and truths of the ethnic religions? It might pay the editor to take a year off and sit in some of the classes in our schools to learn a little of the present trends of thinking.

One other glaring misstatement in this editorial needs to be pointed out. "The change came too late to ward

off a general anti-missionary movement in the Orient." There is no general anti-missionary movement in the Orient. Will one take the word of this writer or that of such leaders as Gandhi and Mrs. Naidu, leaders of the present revolt in India; such eminent and well-known leaders in China as General Chiang Kai Shek, General Feng Yu Shang, Dr. C. T. Wang, or T. Z. Koo, and a host of others, or the opinion of such leaders in Japan as Baron Shibusawa, the late Viscount Goti, or Mr. Kagawa, the most outstanding leader in Japan to-day, or shall we take the word of the writer of this editorial as over against that of the late Presidents Roosevelt, Wilson, and Taft, or the judgment of ex-President Coolidge and President Hoover and scores of other outstanding American, British, and European men who could be mentioned? On the other hand, genuine Christian influence was never as great in the Orient as it is to-day, and never was there a more wide open door for missionaries to enter.

In connection with the claim that uninformed people sometimes make with regard to missionaries and their attitude toward so-called Western imperialism, it is heartening to know the unanimous action of the Jerusalem Conference on the protection of missionaries in time of trouble. These resolutions were passed by representative missionaries, nationals, and Mission Board representatives:

"Inasmuch as Christian missions involve the largest possible identification of the missionary with the people of the country of his adoption; and inasmuch as mission-

aries have generally relied upon the good will of the people among whom they live and the protection of the government of the locality for the protection of their lives and property; and inasmuch as missionaries, both as individuals and in groups, and several missionary societies have asked that steps be taken to make plain that they do not depend upon or desire the protection of foreign military forces in the country of their residence; and inasmuch as the use or threat of the armed forces of the country from which they come for the protection of the missionary property not only creates widespread misunderstanding as to the underlying motive of missionary work, but also gravely hinders the acceptance of the Christian message—

"The International Missionary Council places on record its conviction that the protection of missionaries should be only by such methods as will promote good will in personal and official relations, and urges upon all missionary societies that they should make no claim on their governments for the armed defense of their missionaries and their property.

"Finally, the International Missionary Council desires to record its conviction that since the foreign missionary enterprise is a spiritual and moral and not a political enterprise, its work should be carried on within two great human rights alone, the right of religious freedom for all men, and the maintenance by each nation of law and order for all within its bounds."

Missionary Organization Is Unnecessary

The moment you have any wide coöperation in missionary effort there must be some sort of organization. Coöperation means standing together for a common purpose and making some committee or organization responsible for aiding all in carrying through the common aim. The lowest forms of jungle civilization are the most noncoöperative, the highest the most coöperative. The missionary task is so vast, so distant, so complex, so needful of constructive policy and continuity, that even individualistic Christian people and groups who have started out to act independently have usually discovered before long the need of organization if they lift the work above a series of unrelated units, divorced from healthy counsel.

Those who oppose large organization for missionary work usually base their opposition on some of the following grounds:

1. *Organization is unscriptural.* It is difficult to convince one who has this trend of mind. Suffice it to say that in missionary effort, as well as in any developing life and activity of the Church, the Holy Spirit apparently left the matter to the common sense of the Christian people and the necessities of the situation. Far stronger than any limitation on missionary organization is the New Testament precedent and example with regard to missionaries going forth alone. Jesus chose his twelve and sent out his servants two by two, while Paul rarely had the audacity to go out alone, but for his own safeguard

before the people as well as his strength at home, took a tried companion or two along. Those who decry organization as unscriptural are often the worst offenders of New Testament practice in that they help send missionaries to distant fields without the check and counsel of companionship, and thus encourage them in individualistic and unguided effort.

2. *An organization may become too autocratic or independent of its constituency.* This is a real risk, but the check is in the fact that its reports are open to scrutiny on the part of those who support it, its work in the hands of a representative board or committee, and in many cases its general committee elected by a representative convention or communion assembly. If the officers of the organization assume too much wisdom, or too many prerogatives, the constituency will be heard from.

3. *It may become too narrow in its outlook, or too liberal and outdistance its constituency.* Probably every missionary society has groups in its communion which take either side. Therein lies the missionary board's safety. It is kept from going too fast by the conservatives and from going too slow by the liberals. Its lot is not always happy between the two groups of friends, but it is usually trusted as sincerely trying to find the way. Happily the work of a missionary organization lies well outside theological differences and in the realm of life and reality and its missionaries, officers, and constituency are a cross-section of Church life.

4. *The organization may be unwise in its financial policies.* This is a risk which needs to be guarded against, for it is not simply a business organization, but also one of faith. It must have absolute administrative and financial security. Missionary boards have on their executive committees business men and women of standing. They will need to give real time and effort to aid. In these days of difficult missionary financing, mission boards will need to sense the paralyzing effect on staff and constituency of cutting down the appropriations and therefore the work, as well as the danger of large deficits. The surest way of getting out of the *red* in missions is not in cutting budgets, but for a great constituency to experience the red of sacrificial giving and the way of the cross.

5. *It is asserted that a missionary society is more expensive than independent missionary effort.* Concerning the economy of organized effort I will speak in another place. Suffice it to say here that it would be interesting to know how much time is taken from the task of real missionary effort, by an independent missionary, while he creates his literature of appeal and carries on his contact and correspondence with the people at home on whom he depends for money. My own observation on mission fields, as well as at the home base, is that he spends relatively much more in overhead than does the society which looks after the needs of hundreds of missionaries. His expense of this kind is not seriously scrutinized as is that of a mission board, responsible to a constituency and

subject to review. He is not subject to the democracy and inspection of a society, a large group of individuals, or often even to a local Church.

It might be well to set down here, in order, some of the advantages of Missionary Boards or Societies in carrying on the work of foreign missions. At home the organization is necessary because:

1. There is need of constantly stimulating missionary interest, keeping in touch with a large force of missionaries, developing a missionary conscience among a Christian group as a whole and in general building up of missionary-mindedness.

2. Money must be collected to carry on the work, and the same properly expended in the fields. This responsibility must rest somewhere and this necessitates business organization and treasury responsibilities. There must be frank reports and a continuous confidence maintained.

In relation to the mission field itself, the need of responsible organization is even more necessary:

1. There must be a proper selection and training of missionary candidates. In a great cause like missions this cannot be wisely left to hit-and-miss methods or the adoption of anyone who desires to go. If care needs to be exercised in the personnel of the ministry at home, more so on the mission field. A missionary organization through large experience can judge as to the qualifications of missionaries rather than yield to their self-appointment. The society can see that these new missionaries are sent

to the fields, provide proper homes for them to live in, and secure property and equipment for their work. The society makes their work permanent and provides for them no matter what happens on the field, also looks after their needs when incapacitated or coming to old age.

2. The missionary society, through long experience and through men trained in the missionary task, can be responsible for missionary policies and through counsel with missionaries and nationals see that they are carried through. Few individual Churches at home have the gift of administration in mission lands. No missionary society wishes to be a law unto itself, but endeavors to learn from all sources, and finds one of its richest inheritances in coöperation and experience-sharing with other missionary boards. Missionary strategy is increasingly appropriated from the tested plans of many boards in common fellowship. A society can plan frequent visits to the fields for administrative counsel on the part of experienced men and women. It is possible also to give the work proper balance as between different phases of effort and through coöperative effort and financing to establish schools for the higher training of leaders and ministers as well as hospitals and other necessities for full-rounded plans of work. A society, from the very width of its undertaking, can through missionaries and trained native leaders plan for a self-supporting Church and through its larger group of congregations organize for it and promote it. The delicacy and difficulties of

the foreign missionary work are often not appreciated by the constituency. The problems take careful handling on the part of those who know the work intimately. Missionary secretaries are always more or less under fire; and, speaking as one who has spent twenty-five years in the task and never without opposition, pretty well crystallized in certain quarters, I can affirm that it is a schooling in patience *par excellence.*

It might be added that a missionary organization makes support of the missionaries more fair and balanced, protecting good missionaries who would be poor promoters and preventing those who might have strong gifts in propaganda from receiving beyond their due. The society, too, by requiring missionaries to devote their whole time and strength to distinctly missionary effort, and supporting them in it, prevents side enterprises for the support of the work which consume time, interest, and strength and decrease efficiency. Singleness of purpose is quite as necessary on the mission fields as in the pastorate at home. There are times of crisis in fields where nothing short of a responsible agency can carry on continuously and breast the current of opposition and change. A society can project its work for a hundred years and emancipate it from the tragedy of circumstance or the lack of permanence in individual plans. One cannot but admire the courage and faith of the missionary who goes out independent of any society, even though he believes that there is a better way. The missionary task is a

very difficult and lonely one at the best. Even with the coöperation of many minds, both on the field and at home, there are mistakes and sometimes tragedies. A careful organization is far more apt to reduce these to a minimum. There are times, infrequent but vital, when a missionary needs to be corrected or even removed from the field. Grouping of missionaries for coöperative action, and a responsible organization at home, makes this a matter possible of solution.

Are missionaries needed any longer? Haven't we gone far enough? These questions have largely arisen because of recent developments in China, the strong nationalistic spirit in many fields which emphasizes native direction for the work, the growth of self-support on the fields, and the feeling on the part of some that leadership has not been turned over to national leaders fast enough. Perhaps the best answer to this question is the appeal of the nationals themselves. Never in the history of missions has there come such an appeal as is coming from native leaders to-day to keep the missionary force strong and effective. It was strongly expressed by the outstanding nationals at Jerusalem. One Chinese leader has spoken of the Church in China now as "The Church in the Furnace." Following the Jerusalem Conference, a volume of native appeal came to the American Mission Boards. This has been true even in the case of China, though the strong nationalistic and patriotic movements there have made it difficult for Chinese Christians to seem

to stand for leadership from the West. A Chinese Christian leader has said that in order for a Christian who has been connected with a Westerner to appear 60 per cent patriotic, he must give a demonstration of 120 per cent of patriotism. In spite of this embarrassment on the part of Chinese Christians, their call for a stronger missionary staff in the hour of the Church's distress and need has been soul-stirring. "Keep sending us your best," they say. Recently there has come from Chinese Christians, as stated before, a strong appeal for a representative commission of Western leaders to counsel with with them and help them. The work has really only just begun and the few really self-supporting and self-propagating Churches, together with the thin line of Chinese leaders, present very much the same wistful and needy factors that are present in the relationship of child to parent in the adolescent period. What more critical hour could there be? What time more necessary for understanding and unselfish coöperation, between the Christian forces of the West and the new Churches of the East just coming to self-determination? As fatal as parental neglect of an adolescent child would be Western indifference now.

Perhaps the following paragraphs adapted from the message of a recent book, written and sent to America by Christian nationals of many lands, will help to visualize the need they feel of the help of the Western Churches in the critical hour they face. These statements are

loving and wistful, some from pioneer areas voicing the more human and fundamental needs, and others setting forth the longings of those of more mature leadership.

"We are not disappointed in Christ. The more we know of him, the surer we are that he is what we supremely need. No one is successfully competing with him for the mind and heart of our nations. 'Thou, O Christ, art all we want.' While we have misgivings regarding so-called Christian civilization in the West and frequently wonder why Western Christians are no further on in their attempt to bring the spirit and principles of Jesus into operation in everyday activities and relationships, we are not turning our backs on Christ because the goal of a Christlike world is still so far ahead.

"We do not disown the fellowship of Western Christians. In other words, we welcome the Christian missionary who comes to us in the spirit of one who serves and offers us gifts in Jesus's name. We want the Christian movement to go forward. Were you in the West to cease your missionary coöperation at this time you would seem to us to be losing heart in the most glorious period of your missionary history. Western missionaries and Christian nationals have worked and prayed for these years of transition for over a century. It should therefore be both a privilege and a challenge to you who have brought us to this stage to see us through. We cannot solve our problems without your help. We need your experience and counsel. Please stand by.

"If you in the West would help us at the point of our greatest need, seek out more earnestly Jesus's type of life in this present complex world. Experiment more seriously as individuals and in groups of the sort of life which is necessary if we are to live together in this world as one family and if our Father's household law of *love* is to control all human activities and relationships. Up till now no prophet or dreamer has given a clear, compelling picture of a Christlike world. We supremely need pioneers in Christlike living, showing in everyday terms how Jesus would live were he in the flesh now, and how much it would cost.

"If you in the West ask when your missionary responsibility will be discharged, we would answer, Not until our strength as Christian groups in our lands is commensurate with the demands of our task. When is the responsibility of any big brother in the family fully discharged? Are not all of us, younger brothers and older brothers, responsible for sharing our best with each other as long as life lasts?

"In a real sense we are of your own blood and flesh, partaking of your weaknesses and still powerfully influenced by your counsels. When, therefore, you study or criticize us, you are studying and criticizing yourselves, for we are your offspring. Much in our body of Christian belief and in our Church organization has been transported to us unchanged. As our strength and freedom increase, we hope to develop great individuality. We are

no longer babes in the household of faith, wholly dependent on your care; we are maturing children in the same household with you, created by God himself, as in times past you also were created by him.

"Both the truth in Christ and the truth about Christ are stubbornly opposed in our lands. Non-Christian systems of though and life, secularism, agnosticism, and moral cynicism combine to make the faithful witness of the Churches daily more imperative. In support of this witness we need from the older Churches of the West a reaffirmation of the unique and redemptive elements in the Christian faith."

And besides, the Churches in mission fields, even the most developed, have not reached a state of pioneering strength where they can undertake the ventures of faith so necessary for national advance. It takes the third or fourth generation of Christians to do this. It took our ancestors vastly longer. The missionaries, for many years to come, must be the pioneers, must enter the great untouched areas, must do the spade work and turn the new sod for expansion. In China there are areas of appalling extent and populations, untouched by any Christian effort. When we consider fields like India, Africa, and South America, the demand simply beggars expression.

Perhaps since China is more under discussion to-day than any other field, it would be well to visualize its need as an illustration. If the present missionaries of

all evangelical Churches were to withdraw from the established stations, not only would the Chinese Christian leaders have an overwhelming and baffling task to carry on and properly develop the Churches in these areas for the future, but the totally unoccupied fields in China and on her borders could absorb the whole of the missionary staff thus freed and still be greatly undermanned for pioneer effort. It must be remembered that these outlying provinces and areas, with their lack of travel facilities provided for in the districts nearer the coasts, would necessitate a far larger force per million inhabitants than the already partially occupied fields.

Besides all this, we have come to a period in missionary development when we do not consider unoccupied fields simply from the standpoint of geography or digits of population. We must apply Christianity to the whole of life as well as to numbers of people. Unoccupied areas are calling us in student life, rural life, industrial problems, race relations, educational life, the realm of women and children, religious education, Christian literature, the area of religiously negative secular life, and in many other non-geographical but vital fields. The Jerusalem Conference grappled with this enlarged sphere of missionary effort in a vital way. Never has there been such a demand for an increased, well-trained, and deeply devoted missionary staff to enter these limitless fields of evangelism and Christian development. The task is just in its infancy.

The statement made at Jerusalem in 1928 is most helpful: "From the older Churches financial aid and missionaries for almost every type of work are still urgently needed and will be required for many years to come. The call to occupy unoccupied areas in every country of the world, the urgent necessity for a great evangelistic advance, the establishment and strengthening of schools, colleges, training institutes, and other institutions of a specialized type; the provision of Christian literature of high quality and in great volume for the younger Churches; the development and extension of Christian hospitals and other philanthropic agencies; the demand for an enlarged program in the realm of Christian education and for new experiments in the rural areas—these and other forward movements throughout the world call for a measure of sacrificial giving on the part of the older Churches beyond anything that has characterized their life up to the present time."

While there are individual missionaries, and groups, too, who are slow to turn over leadership to the native people, and no doubt some mission boards that have a tendency to hold on too long, yet the vast majority of missionaries and organizations are eagerly pressing responsibility on those who have been developed on the fields. Every true missionary is trying to work himself out of a job, or make his presence on the field unnecessary, and is constantly on the lookout for those to whom leadership can be turned. Strange to say, the great op-

position to rapid turning over of work and leadership comes from the native leaders themselves. We can trust most of the missionaries as to when their task is done and when the work should be entirely placed in newer hands. The Jerusalem Conference was very outspoken on putting the nationals to the front, with the missionaries standing back of them. It would be hard to find a missionary in China to-day, under the leading boards, who is not resolutely taking that attitude. The transfer of many responsibilities to natives has been remarkably rapid. If that had not been the case, it is difficult to see how the work could have held together in China at all when missionaries were forced out for a time. As it was, the work went on with a remarkable lack of loss. But the development of a deeply spiritual indigenous Church that will not only support itself, build its churches, and besides be so filled with the missionary passion and so organize itself that it will pioneer and evangelize the vast millions about it, is a slow process. Missionaries in larger numbers will be needed for many decades in this process of kingdom-building, which has been slow even in the favored West.

For those who do not sense the unutterable need of the vast, untouched multitudes in non-Christian lands, there are many illustrations. The preacher will find them in abundance in missionary literature and can get them first-hand from the missionaries. Perhaps one from my own experience would help:

While I was in India in 1928, I visited Allahabad at the time of the great seven-year mela, or gathering of the pilgrims. They were there from all over India and Burma to bathe religiously in the water where the Ganges and the Jumna Rivers join. Perhaps this is the most sacred place for Hindus in the world, especially once in seven years. It was estimated that from one to two million people came there during the days of that religious festival. As one stands on an eminence overlooking the Ganges valley and looks across that marvelous multitude camped below, as far as the eye can reach it is nothing but people. In the early morning, when the people have built their little breakfast fires of dried cow-dung to cook their food religiously, it seems that one can see the smoke of a hundred thousand camp fires. Thousands come on the trains, thousands in motor lorries, thousands in ox-carts, and still greater thousands on foot. Formerly many measured their length or rolled long distances to reach the sacred spot to fulfill some vow. In these degenerate days, the trains and motor cars carry the larger number. They are there for one purpose—to try to secure some merit for the future life or some thousands less of rebirths, by bathing at just the right time and in the right way in the sacred waters. As one stands there the thought comes, "What would Christ think if He stood here with me and could see what I see?" Then the realization comes that He is there and He does see, and not only so, but that He sees all the people of all nations of

the world in their need and He has told us how He feels about it. He sees them as sheep not having a shepherd. We all need that vision before we can have the true missionary passion. We need also the vision of Christ answering those unmeasured needs.

IV

THE CHALLENGE OF SECULARISM

PROBLEM:

How the religion of Jesus Christ may so transform this present secular civilization that material things may be consecrated to the glory of God and the good of humanity.

CONSIDER THE FOLLOWING STATEMENTS:

> "That religion which meets universal needs must prove itself able to devote material things to ethical ends."
>
> "Before our present industrial civilization, age-long ethnic religions are dissolving, and parallel social systems are being overturned by rapid and inevitable change."
>
> "Only a devoted and spiritualized ministry, and a membership with high motive and aim, can cope with the forces of everyday life."

Why does the author say that the humanistic philosophy of life in which God is forgotten "forms the base line of the greatest force opposing Christianity to-day"?

What is the probable future outcome of "social horrors, industrial oppression, international strife, and social and religious intolerance" as seen by the humanist, and that seen by the true Christian?

Contrast the inability of purely ethical ideals to change society with the transformation of individuals and social orders by Christ-touched men and women who have given themselves with passionate abandonment to a great cause.

Is it true that "Christianity is the only religion that has the power to deal constructively with a civilization largely materialistic"? Could you defend the statement with illustrations?

Is it fair to consider the following present-day problems as

ones which Christian people must take the initiative in solving: uncensored motion pictures, lynchings, industrial exploitation, scientific exploitation, scientific invention uncontrolled by ethical purposes, war?

What does the author mean by "the danger of satisfaction with an average of conventional morality"?

Do you agree that leaders in Church life are faced by two great tasks: the deepening of the spiritual life of our Churches, and then the lifting of our congregations to a world outlook which shall be great and challenging to sacrificial service and devotion?

IV

THE CHALLENGE OF SECULARISM

In one of the most interesting moments in the Jerusalem Conference on Foreign Missions in 1928, Bishop Temple, of Manchester, England, made this rather arresting declaration, "Christianity is the most materialistic of all religions." However, he relieved our startled minds by going on with the following assertion, "Christianity is the only religion that has the power to deal with a civilization which is largely materialistic, and which can convert and consecrate those material things to the glory of God and the good of humanity." The discussion was on "Christianity and Industrialism Throughout the World." There is no doubt that the delegate was right. Other religions are helpless before the advance of our modern materialistic views and activities of life.

The Jerusalem meeting calls the Church in a more powerful way than ever before to a new missionary undertaking; not simply the conquest of geographical areas, but what is even more important, the conquest of areas of life, world-wide in their scope. Motivated by the scientific outlook, made possible by scientific inquiry and development, with its goal the increase of physical comfort and wealth—wealth as the handmaiden of pleasure—a secular industrial civilization spreads throughout

the world, and it is a civilization which in the large does not take God or spiritual realities into account. Before it, the age-long ethnic religions are helpless and baffled. They are dissolving, and even the parallel social systems are being overturned by rapid and inevitable change.

The first to be affected by this far-reaching tide of change are the leaders. But back of them the great masses of the people, still bowed in ignorance and superstition, are sure, sooner or later, to face the inevitable impact of this movement. In the non-Christian religions, a body of traditional beliefs, or superstitions, which are tenaciously clung to in formality, may have little connection with daily life. But in secular civilization men face that which has to do with the forces that they meet daily in life and which are in process of constructing our modern world. There are realities in this situation which no temporizing or shallow makeshifts can deal with, and the Church to-day faces a challenge and a call unequaled since the early Church squared itself against the "world, the flesh, and the devil" of the Roman Empire. Only a devoted and spiritualized ministry and membership, with high motive and aim, can cope with it.

In America, heretofore, transitions in thinking and the resultant change in outlook because of the newer knowledge, often leading to skepticism, have been borne by a comparatively few of the more highly trained minds, while the great mass of us have gone on, not greatly disturbed. In the interim, the more scientifically minded

have had time to make their adjustments, and relieve themselves of their hasty scientific dogmatism, and find themselves to-day quite largely accepting the verities of faith and Christian belief. But behold, the problems over which scholars struggled twenty-five years ago are now being hurled at all of us from all sides. Through university life, magazine articles, books, the platform, and even by the way of the secular press, these disturbing questions come. Books with generous attitudes toward life and an expressed desire to better human living, frankly take the position that belief in a personal God is not necessary. It is difficult to measure the harm to faith in the supernatural which such declarations, made in connection with a humanistic philosophy of life, can bring. This more thoughtful non-God propaganda, together with the secular way of life in which God is not thought of as non-existent, but simply forgotten, forms the base line of Christianity's greatest opponent to-day. A few illustrations will illuminate the point.

A recent issue of the little magazine, *Friends of Jesus,* published in Japan, in propagation of the Kagawa evangelistic movement, has in it an article comparing Walter Lippmann, of America, and Kagawa, of Japan. The writer is J. W. Nixon, contributing to the *Rochester Daily Democrat.* Kagawa is the outstanding Oriental Christian of to-day. Walter Lippmann, editor of the *New York World,* is perhaps the greatest humanistic exponent. His book, "A Preface to Morals," has had

wide reading in America and throughout the world. Kagawa is a scholar, writer, and devout Christian, leading a great social movement as well as a vital evangelistic campaign in Japan. The writer compares Lippmann and Kagawa as stoic and Christian. He thinks of the age in which we live as being dominated by scientific discovery, mechanical invention, closer international relations, a high standard of living as far as physical comfort and literacy are concerned, and yet an age more uncertain as to the meaning and purpose of life than any age since that of the Protestant Reformation. Then he goes on to compare the two men. He states that there are wide differences between Lippmann and Kagawa, but acknowledges that they have many agreements. He states that both see the uncertainty of our time and both are hurt by social horrors, industrial oppressions, international strife, and racial and religious intolerance. He likewise states that both are separated by a great moral gulf from the pagan spirit of the modern world, which measures all success by the crude standard of how much a man has and in which hate always preys upon appetite, whether of custom or of law. Both men, he says, live a life with a high seriousness and attempt to show how a man can live worthily even in an age as full of uncertainty as ours is. Their fundamental difference lies in the fact that Lippmann tries to find such a life without any faith in a power beyond man, any faith in God—while Kagawa finds such a life only attainable on the Christian as-

sumption that human love is the revelation of a love at the heart of the universe. One is reminded that the stoic of the Roman world disbelieved in the gladiatorial combat and infanticide, but was helpless before these pagan customs, while Christianity destroyed them, attaining one of the greatest moral victories of history. Each man has written a great book—Lippmann's, "A Preface to Morals"; Kagawa's, "Love, the Law of Life." These two books bring out the contrasts between the movements of secularism and Christianity to-day. Lippmann bases his philosophy of life on a pursuit of ideals and noble enterprises which lift the soul above the chains of ambition, and Kagawa's philosophy of life is a passionate abandonment to a great cause. The former would attain by self-control, the latter by the transformation of the world. Lippmann holds that the belief in God is childish, the result of prolonging into adulthood the desires of the child age. With Kagawa, belief in God is supreme. The most striking contrast between Lippmann and Kagawa comes in the last pages of their books. Lippmann closes with the picture of a man struggling alone to save his own soul. Kagawa closes with a description of the revolution which love is working in the lives of humanity and a faith in the supreme love that regenerates and saves. Kagawa applies Christianity's law of love to the daily life of man. Differing from Gandhi of India, in that while the former, seeing the evil of the machine and political organization, denounces and would destroy

them, Kagawa accepts them and would regenerate them. His final answer to everything is that the world must be saved through love. He has learned it through an experience rare and complete, and its reality comes both from outside and from spiritual insight. He does not deny the world; he faces it.

Let us go on to an illustration dealing with the mission field. Dr. Robert E. Speer, in a discussion on the Christian Message at the Jerusalem Conference, read a letter from a Chinese Christian professor. The following is a quotation from it: "While Christianity is making inroads into these religions from one side, these religions are suffering a great deal more in the rear from a group of new enemies who have advanced so far into their territory that, for all practical purposes, Christianity must ignore the incapacitated ethnic religions and think of its frontier work in terms of what it will have to do with these same new forces: Scientific Agnosticism, Materialistic Determinism, Political Fascism, and Moral Iconoclasm."

While we all realize that for a long time to come the main forces which the missionary will have to face will be the ignorance and superstition of the masses connected with non-Christian religion, yet this Chinese Christian scholar has set forth a challenge to the missionary enterprise which will constantly increase in its seriousness. What an array of secular forces the Chinese leader described, and he might have added to his list Russian

Atheistic Sovietism. We now begin to sense the sinister power of this new challenge to Christianity throughout the world, including in a rapidly growing way the mission fields.

Let us bring a simple illustration from the heart of Africa. It is typical of many places in that dark continent. At Bolenge, in the heart of the Congo, a thousand miles from the coast, missionaries began work some thirty years ago among the primitive jungle savages. The work was hard because of the physical surroundings, gross superstition, and the fact that the people had no written language. However, as soon as the missionaries were able to break down the fear held by the black men for the witch doctor, converts began, and a great church has been built up at Bolenge with many churches in the surrounding territory, some of them with many thousands of members. The people had no religion save their superstitions; they were polygamous, cannibalistic, and had little civilization. The Western world had never touched them. They quite readily accepted Christianity, and their lives have been strikingly changed as have those of other similar groups all over that continent. This Church at Bolenge is inspired by deep evangelistic passion. Many of the members are tithers. A few years ago, when the Prince of Belgium visited the Congo, he stopped at Bolenge. He was struck by the remarkable change in faces and appearance of the people. He asked why it was so. The native pastor of the congregation replied, "These people

have Christ in their hearts." But now a great change has come to that section of the Congo. About five miles away a modern city has been built, Coquilhatville, on the Congo River, the capital of the equator district. Here the airplanes stop with mail and passengers and a wireless station communicates with the outside world. Along with that which is good, most of the evils of Western civilization have percolated into this new city. There are many white men there, officials and traders. The government officials as a rule have the interests of the people at heart, but with this tide from the West have come liquor and Occidental immorality and the tinsel and glitter of Western life. The jungle African has been disillusioned. He has not been able to stand the impact with these Western evils. To us, modern things have come gradually through many centuries. We have become accustomed and, if we will, our Christian background of centuries offers immunity to the evil. To the backward races modernity drops unexpectedly like a bolt from the blue. Missionaries are now toiling at Coquilhatville, but their task is many times harder than it was at Bolenge. They not only have to overcome the superstition of the jungle African, but they must try to spiritualize and conquer for Christ this Western secular idea and way of life. They are having problems that compare with those of the primitive missionaries in the Græco-Roman world. Even the Belgian government, sensing the great danger to the Africans in these rapid transitions, has passed a

law that no more foreign concessions be granted in the Congo for five years, until the people catch up with these new phases of life with which they are so unfamiliar. The following report of a commission studying the effect of much of modern industrialism in Africa is strikingly revealing:

"Wherever large bodies of workers are removed from their villages and their families and herded together for some large constructive work, a number of intensely important problems arise. Away from the milieu to which they are accustomed, their morale rapidly degenerates. The absence of their wives tends to encourage abnormal sexual habits; the cessation of the tribal authority which provides the sanctions of their code of conduct leaves them unguided amid strange circumstances; they lose their own standards without gaining new ones; their *religio* fails them. They suffer severely from climatic change, possibly even more severely from changes of diet. Usually they are excessively liable to be attacked by diseases with which they have come into contact for the first time, more especially with tuberculosis and venereal disease. In close contact with each other, the onset of highly infectious diseases decimates them. In recent cases, where statistics have been made available, appalling rates of mortality, up to ten and even twelve per cent per annum, have been recorded."

Recently, while in India, I spent some time at Benares, the Mecca of the Hindu faith. Here, along the sacred

water front of the Ganges, my sensibilities were shocked again and again by what I saw in the cow temples, monkey temples, and at still other shrines apparently dedicated to the low and sensual. Many of the "holy" men, naked, with matted hair and filthy bodies, reclined on beds of spikes for the onlooker to observe, or went through the ceremonial exercises of their fakir orders. The temple of Nepal, standing proudly on the high bank of the river, is girdled with friezes carved in nakedness and depicting most loathsome scenes, the shrine apparently dedicated to the vices which it portrays. The place is so notorious that the guides state that no Western woman is allowed to climb the many steps and see the temple. The place is such an affront to decency that one wishes afterwards that he had never seen it, and the horror and heartache that comes with Benares lasts for days. A little later, in the same country, I received another shock concerning impressions that India receives from the Occident. I passed a popular "cinema" or moving picture theater, close to an Indian university. It was portraying the most evil things in our Western life, for the film was from America and uncensored! The nakedness of the Western women portrayed on the billboard was more shocking than that of the naked priests at Benares, and, to my amazement, I saw pouring into this, by the hundreds, students from the university. There they no doubt sat for hours, witnessing the vulgarities and sexual-suggestiveness of a debased presentation of our Western

life. Their sensibilities must first have been greatly shocked and then corroded by these pictures, to them at least reeking with immoral insinuations. By these pictures they judged the West. I confess it took several days back at a mission station, in the midst of the Christian atmosphere there, to entirely lift my depression. The emissary of the Cross not only has to present Christianity in the face of the ignorance and superstition of the masses, but also in the cynical atmosphere of the educated, influenced by the inflowing tide of the evils of our Western secular life. Especially in the port cities of the Oriental countries do we find this evil Occidental influence in many forms. My heart has ached most in these cities where the secular tides of our Western civilization have struck first. One turns in Shanghai with sadness from the temple with its superstition, but also with greater sadness from the modern factory introduced into China by Western industrialism, where they tell us that the average life of the little girls who work at the looms is from twelve to fourteen months. The native life, uninfluenced by the West, has, of course, its gross materialistic and industrial crimes, but modern, organized industrialism sometimes even exceeds it in its ruthlessness.

In the realm of education, too, secular ideas of life are rapidly taking hold of the Orient. No greater challenge can come to our missionary enterprise than that in China, where government-controlled, secular education is ad-

vancing rapidly, and where in the lower grades of mission schools no religion can be taught by government consent. Strong pressure is being brought for real religious liberty and the right to give religious instruction in private schools, but if it cannot be accomplished we must quickly adapt ourselves to this new situation and surround our schools more effectively than ever before with religious instruction, not required in the curriculum of the school itself. Here in America, although we cannot teach religion in our public schools, we have the background of the Church and the Christian home to aid us. In China there is no such historic background, and secularization is complete.

In Japan the danger of secularizing education is realized by educational leaders, and there is a very deep longing that ethics and morals may be more surely taught in the public schools. There is a widespread anxiety for the moral future of education and the nation. There is a realization, too, that ethical and moral standards cannot be given to the students save on a religious basis. Schools in Japan are shrinking from the secular idea and the former restriction of religious teaching in government-recognized mission and private schools and are coming to be more and more open to religious instruction. The opportunity of Christian educational leaders in Japan is remarkable at the present day.

Look for a moment at Manila, the capital of the Philippine Islands. Here, as everywhere in the Orient, the

students are under the spell of science in a unique way. Manila has a population of 270,000. It is said that 90,000 of them are students. The schools in the Philippine Islands are like our own and conducted in English. Every young man and young woman of ambition is longing for an education. The city of Manila is filled to the brim with student life, eager and expectant, longing for truth, with mind wide open. The old superstitions are soon discarded. What have we done for this great mass of students if we do not give them religious foundations in their new applications of scientific learning? If they come out of these schools simply with a secular education and no undergirding of religion, how have we bettered the conditions of the Filipino? Perhaps the greatest youth movement in the world is progressing in the Philippines. Within ten years practically all places of leadership, political, educational, industrial, and religious, will be in the hands of this new generation of Filipinos which has been taught in the public schools patterned after those in America. Will this new movement be entirely dominated by secular ideas of life and will there be no place for God? The answer to this is one of the greatest challenges which comes to the evangelical forces at work in the islands. It is an answer which America must give before God, for under the tutelage of the Stars and Stripes has the Filipino mind been turned from the old superstitions to the new knowledge.

Turn, if you will, to South America. Here educated

people, on every hand, have largely abandoned religious belief. They have known only one form of Christianity, and since they found no reality in it, they have given up all religion. Thus they have damned all gods. Secularism and atheistic humanism are the life tenets of vast numbers of the best people in South America.

And we must not forget Russia, the nation which is attempting seriously to build a republic without God. The Soviet leaders believe that religion is an opiate of the people, and they are out to thoroughly secularize the hundred and forty million Russians. While we do not believe that they can drive God from Russia, or from the minds and hearts of the people, we must not underestimate the dissolving influence of this atheistic type of secularism backed by something bordering on a missionary passion in the hearts of the communists, who feel that they are out to convert the world to their principles. These vigorous young communists, all of whom are atheists, are presenting to the youth of their country an enthusiastic creed of man's dominance over nature. They preach that when man is armed with modern science and communistic collectivism there is nothing above him and he needs no God. This is the faith of a fighting, rising people. There are those among religious leaders who feel that communism will be the most dangerous rival of Christianity.

In all that we have said, let us not forget that in secular civilization, as a whole, there is much good. As

Dr. Rufus Jones has said, "There are spiritual values of high order interpenetrating the secular ranks." And I might add that the religious leader's education is hardly complete to-day, facing the world in which we live, until he has read the masterful article by Dr. Jones in the first volume of the Jerusalem Conference Report, entitled "Secular Civilization and the Christian Task." No man can read it and be quite the same again. The article you must read for yourself, but let me quote from a paragraph in which Dr. Jones sets forth some of the realities which the Church faces to-day in connection with the world secular view of life:

"One needs only to say that if the secular-minded man of to-day is to be convinced of the higher spiritual values of Christianity we who profess it as our faith must take into thought the ethical standards very seriously. The weakest spot in our Christian armor is our failure to live the life about which we talk and preach. Everybody admits without question or discussion that the Galilean way of life is the most beautiful ideal that has yet been proposed, but Christianity cannot win the world by a reference to the glory of a past epoch. It stands or falls, not by what it was in primitive vision, but by what it is in actual fact. We who profess it and who openly advocate it are its supreme evidence. It is not the miracles of two thousand years ago which prove it now to this scientifically-minded age. It is the present miracle of spiritual grace and power triumphant in a human life

that has all the effect of a laboratory experiment. . . . The more dangerous situation, however, is to be found in the tendency of Christian ministers to conform to standards of the world and to be satisfied with an average of conventional morality and spiritual boldness. Christianity is not a religion of averages, and it does not flourish by guarding the doctrine of a golden 'mean.' It lives and thrives only so long as its apostles and ministers are heroic adventurers, brave pioneers, and are ready to go with their leader the dangerous way of the Cross."

The daily press recently states that an educated Chinese, Chen Tsai Ting, has just sailed for Shanghai to establish headquarters for atheistic propaganda. He is loaded with literature provided by the American Society for the Advancement of Atheism and expects to make Shanghai his headquarters to cover China with these atheistic deductions. This has been attempted before in different parts of the world. It is to be regretted, but it is not a matter of as great concern for China as is the insidious influence of secular thinking and the secular way of life. Here is where the great challenge to Christianity lies. The basis of secularism is largely in our Western life, and here we must attack it as well as on the mission field. While our so-called Christian nations of the West have, according to many interpreters, laid a powder train for future suspicion and war at London, with little emphasis on the Kellogg Treaty and still less indictment of competitive navies and the criminality of

war, Gandhi, the Hindu saint, becomes the world's greatest pacifist. America, greatly influenced by secular newspapers and a post-war materialistic philosophy of life so largely pagan, now measures herself to see whether she wants to be sober or drunken. Our newspapers vie with each other in headlines which shriek either of the wet and dry issue, social scandals, or crime. And why? Is it because the secular way of life has pushed its way into the Church and corroded our own lives and message? Has it stifled and dulled our sensibility of sin and of human needs? Are many of our Church boards and officials, supposed to be guardians of the faith, more interested in the problems of coal and a new church building than social righteousness and the world mission of the Church? Our major task apparently lies in two directions: first the deepening of the spiritual life of our Churches, and then the lifting of our congregations to a world outlook which shall be great and challenging and which shall call to the Christian forces of to-day, as in the small world of nineteen centuries ago the call and challenge came to the Church which had its beginning in Pentecost.

I was startled while reading a great Chicago daily the other day. The two obsessions of this paper have been, in recent years, the overturn of prohibition and the need of preparation for possible war. As usual, these two propositions screamed from two headlines, one at the right and one at the left of the front page. But there was another headline of the same prominence in the

middle of the page that arrested my attention. It was about a little brown thrush which had lost its way from the meadows and the fields and had dropped down into the hollow square of a great twenty-four-story building. It had become imprisoned there. All Chicago was thinking and reading of the little brown thrush. The office building population of four or five hundred were leaning out the windows in the hollow square, sympathizing with the little bird and attempting in every possible way to help in its release from its imprisonment. The discouraged little thrush was not able to make the proper spiral to climb up the necessary height and find its freedom in the little patch of sky at the top. It hopped distressfully from window sill to window sill, helpless in its imprisonment. All the city seemed to have the poor little bird in mind. I felt more hopeful for Chicago than I ever had before. The real soul of the people was expressed in their sympathy for the brown thrush. Their idealism was challenged by it, and not by the roar and commercial thunder and racketeering of the great city. Next morning, when I picked up the same paper, I was greatly relieved to find that the little bird had somehow broken its imprisonment and was away again into the freedom of God's out-of-doors. Can it be that our Churches and our own lives as leaders have become imprisoned in the hollow square of a secular way of life? Is our manner of living inhibited and our message corroded by the mechanistic civilization which surrounds us

with its rigid walls? Are we losing our souls to materialism? As followers of Christ, we need the sky, we need the freedom of the spirit, we need the challenge of the call of the great world. The age in which we live is at once our greatest danger and our greatest challenge.

V

ABIDING AIMS AND MOTIVES

PROBLEM:

In a day when the missionary enterprise of the Church seems to have received a check because of lack of normal increase in funds for operation, is it possible that the aims of the enterprise no longer have power to stimulate, or that the motives formerly compelling support do not take into account recent factors influencing the thinking of Christian people? Or is it that luxurious living and material possessions have stifled whatever of sterner discipline and self-denial is basically necessary for a great unselfish enterprise?

CONSIDER THE FOLLOWING AIMS:

Does the Church send missionaries to the so-called non-Christian nations because they are largely bad and we are largely good, or because they share with us in the same human needs—the need of redemption from self and sin, the need to have life free and abundant, and having found the way to that life ourselves we feel constrained to share the solution?

May we expect the gospel to be accepted if we preach it in the spirit of pride, condescension, and dogmatic insistence upon form? What is the spirit of the approach that will disarm and convince?

Indicate the flaws in the slogan, "The evangelization of the world in this generation."

What fault is found with the expression of missionary aims in terms of geographical expansion, especially at the present stage of development of the missionary enterprise?

THE MOTIVES OF THE MISSIONARY ENTERPRISE:

Discuss the motive of missions as pronounced by those at the Jerusalem Conference, "Christ is the motive, therefore the aim of missions is the production of Christlike character in individuals,

society, and nations through faith in and fellowship with Christ the living Saviour, and through a corporate sharing of life in a divine society."

Compare the value of the following motives:

Pity—sympathy—serviceful compassion.

Save souls for the hereafter—save souls for the here and now.

Pride in Christian, sometimes denominational, enterprises.

Save Christian nations from paganizing influences.

The Great Commission—Christ's love for us—Our love for him.

Possession of that which meets my need, therefore the world's needs.

Study the re-thinking of the motives for missions done by the Jerusalem Conference as found in this chapter (on pages 117, 118). Analyzed they seem to be: personal satisfaction; sympathy for others not so fortunate; unrest in knowing others to be without that satisfying experience; stimulus to share actively in remedying the situation.

Finally, is Christian experience real if it does not stimulate one to share that experience personally and coöperatively?

V

ABIDING AIMS AND MOTIVES

An unusual volume on education has just appeared from the press in America. It is Pinkevich's "Education in the Soviet Republic." It is a large volume revealing the plan and purpose of the new educational system. As one goes through it he is struck with the seriousness of the whole plan of communism in the new Russia. A sentence at the very beginning of the book is indeed arresting. It is: "The aim of education in the Soviet Republic is to develop creators and warriors in the interest of the proletariat of Russia and consequently in the interest of the whole of humanity." A very cursory examination of the volume will convince one that everything is planned with the aim expressed in the statement above in mind.

The thing that strikes one most deeply in connection with communism in Russia is that it is filled with a peculiar passion and with a settled confidence is undertaking to launch a world program. If communism has a world passion, how about Christianity? We have an essential motive which is infinitely deeper than theirs and a contribution to make to the world which is unapproachable by any other system. If we really expect to appeal to our people through the missionary call in this new day, we must set forth aims and motives which will fire the imagination and motivate the heart.

There are some aims which have quite often been connected with our missionary efforts which have not been fully valid and others which have been but partial. It might be well to enumerate some of these before setting forth the more vital claims.

In the past we have thought considerably of taking many things of our Western civilization along with our Christianity as we went with the gospel to the Far East. This has not usually been in the minds of the missionaries, but many times it has touched the thinking of the constituency at home. We do not think so much of this since we were hard bitten by the great war, which threatened almost to destroy our Western civilization and revealed to us the fact that there were many things pagan in it. But even yet we need to guard against some of the assumptions of this view of missions.

A statement from the Jerusalem Conference Report is timely: "We do not go to the nations called non-Christian because they are the worst in the world and they alone are in need; we go because they are a part of the world and need to share with us in the same human needs—the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be remade after this pattern of Christlikeness. Our approach to our task must be made in humility and penitence and love—in humility because it is not our own message that we bring, but God's; and if in our delivery of it self-assertion finds any place, we shall spoil that message and hinder its

acceptance; in penitence because our fathers and we ourselves have been so blind to many of the implications of our faith; in love because our message is the gospel of the love of God and only by love in our own hearts for those to whom we seek can we make known its power or its true nature."

Neither can it be our aim to exact from those across the seas rigid conformity to what we have accepted as the doctrines and practice of the Church. We must go persuasively, give them the best we have, and allow them as churches the same freedom we have demanded for ourselves, to go to the New Testament and find the way of faith and the pattern of the Church.

Again I quote from the Jerusalem Conference Report expressing the thought of the one hundred and forty delegates from fifty different nations: "Nor have we the desire to bind up our gospel with fixed ecclesiastical forms which derive their meaning from the Western Church. Rather the aim should be to place at the disposal of the younger churches of all lands our collective and historic experiences. We believe that much of that heritage has come out of reality and will be worth sharing, but we ardently desire that the younger churches should express the gospel through their own genius and forms suitable to their racial heritage. There must be no desire to lord it over the personal or collective faith of others."

E. Stanley Jones puts it well in one of his books: "We are not there to give India a select, rigid, ecclesiastical or

theological system, saying to them, 'Take it in its entirety or nothing.' We shall allow them to take the Bible in their own hands and learn for themselves."

An incomplete aim also has been the call to evangelize the world in this generation. This aim has deeply stirred the past generation; but from the standpoint of the usual acceptance of the slogan it is doubtful if it is either good missionary theory or practice. As phrasing the great responsibility of the Church to take Christ to every man, it is valid; but as an aim it is too hasty and mechanical and partakes too much of the swift, compulsory crusade idea. It would take a consecration of purpose and a singleness of effort, before which the Church of to-day is weak and unavailing. To approach such a task superficially and by the proxy of men and money would be folly. It depends on a new discovery of God and the missionary passion such as burned in the hearts of the early disciples. To evangelize the world in a generation the Church must be reëvangelized by the Holy Spirit with power. We have learned that we must accept a long period for kingdom-building, establishing the Church, training leaders, and creating Christian literature. We must not stop our missionary program until we have a fair degree of intelligent development on the part of the native Church. This call of the Student Volunteer Movement in the earlier days, while a great challenge to church and life, did not sufficiently take into account religious education and the slow processes of evangelism and reëvangelism from year to

year and decade to decade. The antagonism which some people have raised between evangelization and education on the field is absurd. One would have difficulty to discover whether Jesus was more of an evangelist than a teacher. Religious education is sustained evangelism.

Again we cannot square off the world into black and white geographical sections and quickly make black spots white. It is impossible to measure this great task in which we are engaged by areas and generations. Then, too, we have learned that evangelization is not entirely of sections of population. It has to do as well with areas of human life. In our present-day aims for the missionary task we must substitute for the old and effective urge of geographical discovery in missions the discovery of areas of unredeemed life.

In former years our main appeal for expansion on the mission fields was for new missionaries and new stations. Careful survey of the work shows that in most of the Oriental fields this is not the next step at the present moment. We have scattered our forces pretty well. We have established a great many centers. Our missionaries have learned the language; groups have been baptized; schools have been built; training has been started. Our budgets have not increased in recent years, while expenses on the fields have. Boards have had to cut appropriations disastrously. This has set the missionaries' back against the wall, and much work has been closed. The work in all lands needs undergirding. The next thing to do is to reëstablish where necessary, to strengthen and make

effective that which we have already established, and then to let the missionaries and national leaders spread out into new places. We readily think of expansion in those terms in America, but it is difficult so to think when we are considering the foreign fields. We have thought too much in terms of spreading out instead of striking roots deep and patiently cultivating. As much of the leadership shifts from the missionaries to the nationals, they must be better trained and better paid. Christian literature must be created which they can use, for how can we build a Church if we do not have a reading people? Now of all times is vernacular literature needed and effective. The missionary force must be kept up, though just now in the Orient we cannot increase the number on the fields. We need to fill emergencies and send people for special tasks. Those sent out must be strong and well trained, spiritually minded, able in this new day to work with the people of the land when they are more self-reliant and critical and when a man from the West must be a saint and a servant.

Now, what is the supreme aim of the world missionary task which should stir the hearts of the people to response? It is undoubtedly to give to the world the Christain faith. This is far-reaching and involves the Christian idea of God, the Saviourhood of Jesus Christ, and a personal experience of redemption in him. Such a tremendous aim works itself out in the conversion of the

individual, the establishing of the Church, training in Christian education, translating and creating of Christian literature, the answering of the great call of human need and suffering, and the development of the Christian spirit so as to create a new society of the kingdom of God on earth.

A representative group of experienced missionaries from one of the larger communions of America met just after the war and expressed the aim of their work as follows: "The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as the Divine Saviour and to persuade them to become his disciples; to gather these disciples into Christian churches which will be self-propagating, self-supporting, and self-governing; to coöperate so long as necessary with these Churches in the evangelizing of their countrymen and bringing to bear on all human life the spirit and principles of Christ."

The Jerusalem Conference set it forth in even briefer words: "Since Christ is the motive, the end or aim of Christian missions fits in with that motive. Its end is nothing less than the production of Christlike character in individuals and societies and nations through faith in and fellowship with Christ, the living Saviour, and through corporate sharing of life in a divine society." In such an aim the Church of Christ assumes the largest contract ever conceived. This aim ramifies into all that combines to redeem the individual and society. It is one with the widest reaches of God's relationship with man. Let the

supreme aim of the Churches that send the missionary forth and that of the missionary himself be to reach the souls of men with Christ. Where does this take the missionary? Livingstone and Pattison, Mackay and Paton, Shelton and Grubb had first to be explorers in order to find the people. Then when they had made geography, they or others had to become translators in order to give the people the word of God in their own dialects. But with the Bible what use could they make of it until the people could read? Schools dropped into missionary work as naturally as musical meter falls on song and literature poured from mission presses. Then churches began, and could the missionary work cease until men and women had been trained to preach and teach? But people were sick, and what was the joy of converting people if they only sickened and died? Like the Master, the missionary made one of his first responsibilities the healing of the sick. The medical missionary, the nurse, and the hospital were equally with preaching a part of God's plan in missions. And even medicines and hospitals and doctors did not register greatly if there was abject poverty and famine and attendant pestilence. If a man's stomach was empty and his wife and child were starving, the gospel message only touched the top of his mind and did not sink into his heart. Do missionaries link husbandry and craft and economic instruction with their message? All of this is what Harry Emerson Fosdick calls "humanizing religion." It is just as truly Christianizing religion, for Christ origi-

nated the spirit which dominates it as he ministered and healed and went about doing good in Galilee. All this is bound up in the aim of missions to take Christ to the souls of men.

Now, having spoken of aims, let us deal with some of the motives that are abiding and heart-stirring. Aims and motives are closely linked and sometimes identical.

Our motive must be something more than pity for poor people in non-Christian lands who are in misery. This has good in it and is unselfish; but it is not wise to press it too strongly, for it is apt to breed condescension within us. Jesus's compassion for the multitudes was more like sympathy than pity. You can find pity outside of the Christian motive. A Brahman may pity the lepers of his own race, and he may help them at long range, but he never goes near them. He is the superior, and they are beneath him. I have seen high-strung, sensitive American women and devoted native Christians personally serving and aiding the lepers of India. It was with no sense of superiority or pity alone for their misery that they kept at the task. It was because they deeply loved these people and there was the sympathy of Christ within their hearts. This is a motive which no changing conditions can alter.

Again our motive must be something more than saving souls from hell. This is little stressed to-day, but it used to be. Even in the old days, when this was a deep motive, men were always better than their creed. Some one has said that it is comparatively easy, on the part of

Western donors, to commit lost souls to punishment when far away and unknown and that it is much more difficult to do so with the native nurse of one's own children, or a native merchant or lawyer whom one knows in everyday life, or a brave coolie who risked his life for one on a dangerous journey. There was one advantage in this call and motive, and that was that it was to the point and both the preacher and the hearer knew exactly what was meant and what the appeal was as well as its urgency. Going further, we must go deeper than the motive to save the unreached for the future life. To the concern and heartache of our fathers that men should die without Christ we must add the greater anxiety lest they should live without Christ.

Then the motive must be something more than the commonly accepted fact that the Church is supposed to give to the missionary enterprise, or the appeal to Christian pride. There is no lasting urge in this. Such a motive can easily be covered up with "hard times," the coal bill, a new carpet, a pipe organ, or a grand church building. Then, too, we have sometimes heard the motive appealed to that if we did not Christianize the Orient the Orient would paganize us. This is a selfish motive and has to do with self-protection. It does not have those qualities of religious impulse in it which we find in deep and abiding motives.

Now, what are the great motives that are inherent in the missionary task?

In recent years there has been less presentation of the appeal of the last command of our Lord, "Go ye into all the world, and preach the gospel to every creature." There should be a revival of preaching on the Great Commission, but the call should not simply be based upon the divine imperative. Christ gave this command because its substance was the dearest desire of his heart. We do not go simply because he commanded it, but because this command was the expression of his own soul's love. If Jesus Christ is what we have accepted him to be, then the world mission of the Church is imperative because of our love for Christ himself. If we take Christ seriously, this enterprise is unassailable. The Christian man who doubts, doubts Christ's spirit and program. The Christian man who opposes does not oppose some mission board, but his quarrel is with his Lord and Saviour. The man who thinks missions absurd and follows such thought to its logical conclusion would end in raising questions about Jesus himself, for did he not say, "Why call ye me Lord, Lord, and do not the things which I say?" He is bound up eternally with the missionary spirit. To destroy that spirit is to deny Christ's Lordship over one's soul and bring corrosion of spiritual insight and power as well as to eclipse the radiance of one's faith. How pitifully presumptuous for a Christian man to veto the missionary command of Jesus! It is Jesus who vetoes the denial of that call.

Prof. William Newton Clark puts it well: "The religion

of Jesus Christ is a missionary religion. The work of its founder intended it to be such. Its early spirit was such, and its history is a missionary history. Whenever it has lost its missionary quality, it has lost its character and ceases to be itself. Its characteristic temper has always been missionary. Its revival of life and powers has been attended with a quickening of missionary energy, and missionary activity is one of the truest signs of loyalty to its characters and its Lord."

The sense of world obligation was a deep motive in the life of the Apostle Paul. He cried out, "I am indebted to both Greek and barbarian, both to the wise and to the foolish; so as much as in me is, I am ready to preach the gospel." This was a strange statement for a man to make. He had borrowed nothing from the world. The nations had not written him into their charge accounts, and yet he was overwhelmed and constantly pressed upon by his debt to the world. What was at the heart of this motive? It was the fact that Paul felt that he had something which the rest of the world needed and must have for its redemption. What a challenging motive this should be for all American churches! America has received more than any other nation, and therefore America should give more, according to the Christian principle. We are a "creditor nation," which makes us all the more a "debtor nation." What would we be without Christianity? We are compelled by world obligation to pass along even a new patent on a sewing machine, or the discovery of a serum that

cures diseases. We are in debt to the world because we have something which the world needs. Christian people of America cannot stay their hands, holding the gospel as we do, with a vast world wandering without Christ and oblivious to what he gives to the human heart.

There is primacy in the compelling love of Christ. What was it that drove Shelton repeatedly to Tibet until he lost his life at the hands of the bandits? What was it that urged Livingstone through Central Africa again and again? What was it that kept Paton in the South Seas? What was it that impelled Judson in his sacrifice for Burma? What was it that steadied Morrison during the long years when China resisted like a rock? It was no partial and inadequate motive which pressed these noble souls on. Adventure, geographical exploration, translation may have been in the periphery of their thinking, but their abiding motive was the love of Christ which constrained them. We must find the same enduring motive which they had.

How the real motive eliminates the discrimination between home and foreign missions in our appeal! To be sure the fields are different and need different plans and administration, but the evangelistic appeal and the missionary appeal are one and the same thing. The constraining love of Christ directs us toward the man across the street and the man across the seas simultaneously. Jesus did not put a time-lock on his Great Commission to be released for the man afar after the home base had been

converted. He knew that such nearsightedness would have proved the end of the Christian religion. He was almost impatient with his disciples in their narrow and overzealous thought of the "kingdom of Israel." "Ye shall be witnesses unto me *both* in Jerusalem *and* unto the uttermost parts of the earth," was a bifocal utterance. The *both* and *and* were not accidental, and they are antithesis of *first* and *then*, which is often the false reading. The matter of distance in geography does not count. There are a few long-visioned but impractical souls who are moved by the need of distant peoples and listless about conversions next door, and there are multitudes of others with a strong evangelistic fervency for those they can see, who are not interested in the winning of those obscured to them by the veil of distance. Both are wrong. Our commission is to go into all the world because Jesus is the real Lord of our lives. No man, woman, or child can be outside the Christian's interests whether he be near or far. The compulsion to evangelize those of India or America is identical if we have really caught Christ's spirit and can honestly say, "I cannot live without Christ, and I cannot bear to think of others living without him." Livingstone cried out: "My Jesus, my king, my life, my all. I dedicate my whole self to thee." The compelling love of Christ has back of it a heart which has had experience with Jesus first-hand.

E. Stanley Jones says, in a recent letter from India with regard to one of his great meetings, that a group

of keen Mohammedan leaders came to the meeting to debate with him. They were restless and apparently keyed up to begin. When the time came Mr. Jones set forth his own proposition of religion on the basis of Christian experience: "What does the Christian religion mean to me personally as an experience?" The Mohammedan leaders had nothing to say. They were ready to debate on theory or dogma, but they had no personal experience in religious life to bring abreast of the reality which Mr. Jones set forth from his own life in Christ.

Recently I was in Washington, D. C., and while there, as I usually do when at our national capital, I spent a few hours in the Library of Congress with that marvelous collection of books. When I had finished the reading that I wished to do, I sat down in the circle of that superb reading room, and leaning back in my chair I began to study the unusual mural paintings which are at the very top of the great dome. These symbolic figures represent the great civilizations of the world, such as Egypt, Greece, Rome, Europe, Russia, and America. I had not looked long when my gaze was arrested and my imagination quickened by the fact that in the commanding position of the circle, among the figures of the great nations of the world, was "Judea," symbolized by a beautiful maiden with a scroll of scriptures across her knees. There in the midst of the great civilizations which have dominated through philosophy, militarism, and commerce sat the symbolic figure representing that little speck of desert hill

country which has dominated through religion. What a colossal and superhuman task early Christianity faced as it broke forth from the limestone fastnesses of Judea to face the great ancient world of Roman militarism and Greek culture! What a motive must have burned in the souls of those early Christians which enabled them to hurl themselves unafraid and conquering against a world representing the antithesis of their spiritual ideals!

The Church of Christ faces as great a challenge and a more colossal task in this incomparable period following the World War, and only the motive which burned in the hearts of the early Christians will give us enabling power to conquer. The early Church faced a world bowed beneath the steel yoke of military conquest, dominated by a selfish and unsatisfying philosophy, spiritually empty because of its gross idolatry, and sated with the extremes of sensuous pleasure. The Church to-day in its world outlook not only fronts age-long, deeply entrenched, and spiritually powerless ethnic religions in non-Christian lands, but also a godless and secular outlook on life which has come to be its greatest opponent and challenge, both in the West and increasingly in all the mission fields. This modern way of life, which became articulate to our thinking in the phrase, "secular civilization," given to it by the Jerusalem Conference, is the great force which is to-day corroding all religions and undermining spiritual life in all lands. Secularism expresses itself in various phases of life which do not take God into account—in those ele-

ments in our education which negative religion, in the godless side of industrialism, in the lust for pleasures where God is forgotten, in ruthless and pagan militarism, in the increasing breakdown in the moral sense typified in much of our moving pictures, in a materialistic expression of life, and in the mechanistic side of humanistic philosophy in which God is negligible. As stated in another chapter, Christianity is the only faith which can redeem secular life as well as Christianize the lands of non-Christian religions.

What an incomparable challenge comes to the Christian to-day as he faces this new world with its vast problems and its daring affront to our faith! How helpless we are without that unquenchable motive which stirred the hearts of the early disciples! What was it? Paul expressed it in those immortal words, "The love of Christ constraineth us." The Jerusalem Conference in the spring of 1928, where Christian leaders of many nations were gathered on the Mount of Olives, after days of prayer and conference together, days in which the Christian life and message were considered in the light of the good things in the non-Christian religions, with Oriental Christian leaders who were converts from the ethnic faiths leading in the study, put it in that remarkable modern phrasing, which is one of the most beautiful Christian expressions outside of the New Testament itself:

"We cannot live without Christ,
We cannot think of others living without him,

We cannot be content to live in a world that is un-Christlike,
We cannot be idle while the longing of his heart for his brethren is unsatisfied."

The Jerusalem Conference drew together and made articulate the newer aims of the missionary enterprise. They in no sense displace the old and abiding aims, but supplement them. These newer phases can be summarized as follows:

1. Recognizing the supremacy of evangelism, while building the kingdom of God in the world by steady constructive processes, rather than going on a crusade with the evangelization of the world in this generation as an incentive.

2. Reaching areas of life as well as areas of population. Not only dealing with digits of people and blocks of geographical extent, but with factors in human life, such as the world's womanhood, childhood, the student class, industrial life, social needs, and the whole impact of Christianity upon society.

3. Bringing Christ to people for the life that now is as well as for the life to come. As the Conference Statement puts it, "Our fathers were impressed with the horror that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ."

4. Taking Christ to the world in the light of and in frank recognition of the good in other religions, instead of with the old conception that these religions are entirely

evil. That is, Christianity giving credit to and taking advantage of every gleam toward God in any non-Christian faith and fulfilling that hope in the completeness of Christ himself.

5. Recognizing that the missionary task is a coöperative task with the Christian Churches and nationals of Oriental and African countries as well as a task pressed and directed from the West, the indigenous, "naturalized" church of the fields ever coming more and more to the fore.

6. Lovingly and confidently fellowshiping with those of other faiths who are seeking after truth and by the way of companionship and understanding finding the way in Christ with and for them.

7. Basing the fundamental motive for the task in the fact that we cannot live without Christ and must therefore share him with others, instead of with the motive of taking our Western civilization or even our Western religion to the lands beyond. Always going in humility, realizing that we and our civilization need Christ as well as they, rather than going to inferiors as superiors.

8. The realization that Christian education is a paramount factor in any mission that is abiding, and especially so in the light of rapid national educational development upon a purely secular basis in non-Christian countries.

9. Recognition that perhaps the greatest danger and challenge to the missionary task to-day is the secular way of life and thought and the further realization that we must deal with secularism parallel with our dealings with

non-Christian religions. Non-Christian faiths are being dissolved—that is, at the top—among the educated, and there is nothing left to take their place. Christianity is the only hope both for redemption from the secular way of life and for those people who have lost their way through inadequate faiths, in their seeking after God.

10. The world has become reduced and made accessible, and the frontiers have shifted and widened so that problems are common and world-wide, and we must face these problems simultaneously on the whole front, lifting our ideals at the home base in order to maintain them at the distant fields. There are no geographical limitations to paganism and no running of it down on the atlas and confining it to certain distant localities. It is a matter of spirit and life, and you can see it shouting at you from the front page of the daily newspaper or stalking the streets of a great city as surely as the missionary finds it hidden in the jungle or unashamed in a strange temple dedicated to lust. The lynch-law burning of a black man in America is quite as shocking to the sensibilities of a Hindu as his former burning of the widow on her husband's funeral pyre was to us, and it is fully as pagan. The only difference lies in the fact that Indian religion and civilization sanctioned suttee, while lynching of negroes goes on over the protest of both our civilization and our religion. But both are pagan and not connected with geographical boundaries. The lynching here greatly discredits and hinders our Christian effort there. The frontiers of paganism

are world-wide, and therefore our missionary problems are common to native land as well as the lands of the missionary's adoption.

11. The missionary must go as a servant and partner and not as a "leader" and "director." The nationalistic spirit and new racial consciousness throughout the world, together with the disillusionment concerning the West because of the Great War, make it more necessary than ever that the missionary who goes to the distant fields go in the most humble spirit.

12. The necessity of attaining the finest of unity and an increasing solid front in this whole enterprise. As Dr. Mott put it at Jerusalem: "The world context of the undertaking to make Jesus Christ known, trusted, loved, and obeyed in all human relationship is the necessary setting in which to realize the true place and unachieved possibilities of united thinking, fellowship, and action on the part of his followers. Here we come to see clearly that our divine mission is so vast in its dimensions, so difficult and baffling in its demands, that only by sharing counsel, blending experience, and uniting in planning and action and in liberating and massing latent forces and influences, can the world situation of to-day and to-morrow be met."

The Jerusalem Conference itself was a token of the unity in the task for which Dr. Mott pleads. Perhaps never so diverse a group of Christian leaders ever came together. With practically all races represented, the back-

ground of all non-Christian religions out of which many delegates or their immediate forefathers had come, the diverse philosophic and racial settings, the possible clash of free and subject races, the mixture of different nationalistic aims and ideals, and last, but not least, the mingling of Christians of every conceivable variation as to theological outlook—all of these factors provided enough dynamite to blow the conference out of the water the first week. But, in spite of frank facing of great issues and honest difference of opinion, the harmony and unity were complete, climaxing in a union communion service between all races and all Churches represented, on Easter Sunday on the Mount of Olives. The gathering had a Christian international mind, and the discussions were so serious in their common recognition of human need and on such a high level of the application of the living Christ to those needs that denominational differences were strangely irrelevant and ecclesiastical baggage entirely forgotten.

The above twelve points constitute only a partial review of the freshened aim and apologetic for the world mission of the Church growing out of the Jerusalem Conference. The reader will find the volumes reporting this significant conference of great value in setting forth the present position and outlook of the missionary enterprise.

Note.—The eight volumes of the Jerusalem Conference Report can be secured from the International Missionary Council rooms at 419 Fourth Avenue, New York, or from your own Mission

Board ($7 prepaid). An excellent handbook on these volumes is "World Missions as Seen from Jerusalem," by Milton Stauffer, published by the Missionary Education Movement of the United States and Canada, New York, at 50 cents. There is also available, from the same source, an exceptionally good index on "Preaching and Teaching Materials of the Jerusalem Meeting Report," 57 pages, at 25 cents, and a brilliant volume of 200 pages, by Basil Mathews, interpreting the Conference. It sells for $1, also published by the International Missionary Council, New York.

VI

THE TESTIMONY OF RESULTS

PROBLEM:

How to reconcile the ferment going on in the social and national life of nations but recently introduced to the gospel of Jesus Christ, with signs of spiritual conquest which the Church wishes to see. Is the skepticism that non-Christians seem to feel regarding the practicability of the principles of Christ an insuperable barrier or a challenge to so-called Christian nations to work more consistently at the task of applying his principles to wider areas of human experience?

1. *The "leaven in the lump" that is China.*
   (a) Unsettled political conditions indicative of dissatisfaction with the old order.
   (b) Famine and banditry incident to civil war often work destruction to property of missions, but release courage and test faith of followers.
   (c) As it comes to be known that missionaries and their supporting Boards are generally sympathetic with democratic aspirations of the people, anti-Christian movements are gradually receding.
   (d) Difficulties have created stronger appreciation of the Western Churches. Continued counsel and aid requested by the younger Churches.
   (e) All the evangelical Churches are participating in a five-year evangelistic campaign under very trying conditions.
   (f) Though the government has forbidden religious education to be taught in the regular curriculum of mission-supported schools, a greater eagerness than ever is evidenced by enrollment in voluntary classes.

2. *The "leaven in the lump" that is India.*
   (a) Skepticism regarding old degrading religious faiths becoming widespread among student classes presents great opportunities.
   (b) Much antagonism to organized Christianity because of supposed affiliation with imperialistic interests, but a great interest in the life of Jesus Christ is in evidence.
   (c) Entrance of industrialism is tending to break up old caste lines, presenting a great opportunity for the teaching and practice of fraternity and equality in Christ.

3. *The leaven at work in Japan.*
   (a) Christianity is recognized as one of the religions of the nation, and freedom is given to preaching as never before.
   (b) This freedom has challenged all Churches to join in the "Kingdom of God Movement" for one million new souls for Christ as launched by the ardent social reformer and Christian—Kagawa.
   (c) Great hope in the constructive methods of this movement: (1) Educational methods used by lay-workers and (2) the promotion of coöperative organizations to meet the economic situation of the peasant-farmers. (3) Newspaper evangelism.
   (d) Desire of even secular educators for the moral controls of religion.

4. *"Yeastings" at work elsewhere.*
   (a) Great strength exhibited by national Christian leaders in all countries.
   (b) Stupendous growth of the missionary enterprise in most significant ways during the last twenty-five years gives cause for encouragement. (See pages 150, 152, 153.)

VI

THE TESTIMONY OF RESULTS

The Situation in China

China, being a nation on fire with revolution and having some 6,000 foreign missionaries at work among its vast populations—missionaries who from the nature of the case find this work for the present seriously affected and more or less subjected to the storm and change—there is much in the public press about the missionary situation, some of it of a negative and discouraging nature. It is a time for sober thinking about the cause of Christ in China, but no time for snap judgment and hasty conclusions. There is no promise that China will be in a settled condition for some time to come. Some outstanding leaders among the Chinese themselves prophesy that it may take from twenty-five to fifty years to bring about the ideals of the revolution. It has taken many hundreds of years in the West to attain what China is seeking to accomplish in a brief time. There are baffling problems in China to-day. We must steady ourselves for the task and put our ship in order for sailing some rough seas for years to come. Although in actual battles, only a small part of China has been a scene of warfare, the great majority of the people are going through terrible experiences because of conditions

attendant upon the long period of strife and turmoil. There are bandits on every hand, some of them organized into veritable armies so that they loot and destroy cities, massacring the inhabitants. There are unsettled conditions everywhere. These conditions bring many hard problems to the missionaries and the native Churches and to the missionary boards at home. Christian work always has a backset anywhere in times of war. That the work has held together so well in China is marvelous. Out of the heartaches and longings of the Chinese has come a call for a commission from America to counsel and hearten. This is a good, constructive move on the part of the Chinese Christians. The American Missionary Boards have not been lax in this matter, as has been indicated by some critical reviews of the situation in the American press. It is only fair to say that such a commission was suggested first by a China commission of the North American Boards in the spring of 1928, but the matter was deferred on account of the patriotic sensitiveness of the Chinese and the natural nationalistic embarrassment at any such "foreign" approach. The writer happens to be a member of the Commission on China, established by the Foreign Missions Conference of North America, which represents more than fifty of the leading Foreign Missionary Boards—a commission which has spent many days in prayerful study of the missionary situation in China, always in intimate and sympathetic counsel with Chinese Christian Nationals, who were close to

the situation in China. This committee, representing the great majority of Mission Boards in the United States and Canada and which has constantly counseled with national Chinese leaders who were in America, is in hearty sympathy with the national aspirations of the Chinese people, as are, by a large majority, the missionaries of these Boards in the fields. It is unfair to assume, as has been done by some, that one of the inhibitions of missionary progress in China and India is the lack of sympathy on the part of Boards and missionaries with the democratic aspirations of these people. By the majority of such, these things are taken for granted as far as China is concerned. But the Christian cause cannot make itself a political movement in China, or in any other field.

There are grave problems facing the Christian Church in China to-day, as there always are in lands torn by revolution. There are deep suffering, hardship, readjustment, mistakes, and strain of spiritual morale for both missionaries and native Christians. There is a halt in many ways and deep longing for aid from the stronger Churches of the West; there is a sifting of the chaff away. The following statement, made to the above-named Commission on China, by the Chinese leaders sitting with the Commission, is expressive of the real situation:

"The Christian Church in China is seeking to conserve and fulfill all that is best and truest in the spiritual heritage of the nation and to lead it on to new spiritual

achievement under the guidance of the Spirit of the living God. This Church, though numerically and financially weak, is yet strong in moral courage and venturesome faith. It is exerting an influence on the national life far in excess of its numerical strength. The Christ whom the Church seeks to proclaim is the one hope of China. This Church, courageous, faithful, struggling against almost overwhelming difficulties, is worthy of the whole-hearted sympathy and unstinted support of all the Christian forces of North America. She is conscious of her weakness, as of her opportunities; of her perils, as of her possibilities. She is calling to all the older and stronger Churches of Christendom for assistance in her struggle. While truly desiring to be loyal to the highest ideals of the Chinese national movement and to fulfill her destiny in the life of the nation, she is yet conscious of her debt and fellowship with the older Churches of the West, and she desires to share with them all the riches of spiritual life which belong to those who compose the body of Christ."

The Jerusalem Conference on Foreign Missions, in the spring of 1928, had in attendance a very strong delegation of Chinese Christian Nationals. Indeed, it was conceded by all that the Chinese group was one of the strongest national delegations present. The group at Jerusalem representing the Nationals and also the Mission Boards of the West was deeply sympathetic to the national aspirations of the Chinese, and the China Com-

mission in America which has been in constant touch with China has reflected the spirit and forward look of the Jerusalem Conference itself.

A group of the most experienced and forward-looking missionaries in China were in America in the summer of 1930. They had come from the very heart of things. They met with the Executive Committee of the World Sunday School Association and other missionary leaders in New York. These men were Dr. Willard Lyon, for thirty years an outstanding Y. M. C. A. leader in China; Dr. Hodgkin, of the Friends, who for years served as Secretary of the National Christian Council of China; Dr. Lobenstine, present Foreign Secretary of the Council, and Dr. Wallace, until recently Secretary of the All-China Christian Educational Association. These men, although they realize keenly the problems in China today, are not discouraged, but spoke with enthusiasm of the Christian opportunity of the hour. They stated that the anti-Christian movement, although persisting among many intellectuals of communistic tendencies, is apparently receding, the Chinese Christians are pressing on in a five-year evangelistic movement, that there are 500,000 children and young people in the Christian schools and Sunday schools in China, and that the six Christian universities of China, most of them union institutions, have as their presidents six of the outstanding Christian Chinese leaders and scholars of China. They did say that in this critical hour, when government secular education

without any religious teaching is being pushed ahead, and when Christian schools of the lower grades cannot put religious teaching in their classrooms, the hour is imperative for religious education in Sunday schools, Christian homes, and outside the classes at Christian schools, so that China may not be submerged in non-religion, or even anti-religion, as is Russia. At the call of the Chinese Christians the World Sunday School Association has sent to China expert leaders in religious education, who have spent some time aiding in the organization of religious education for the Church of China.

Alexander Paul, of my own Church, who was twenty-five years a missionary in China, has recently come from a visit to that country, where he spent months in counsel with the missionaries and nationals. His visit has been to the war-torn part of China in the Central Yangtze valley. He says with regard to conditions:

"Fortunately while I was in China there was a lull in the civil war, and I was able to visit all our stations. In a land torn by civil wars, bandits, disease, and famines, we need not expect to find work being carried on in a normal way. Picture Belgium and parts of France during the World War, and you have an idea of what most of the territory where we are at work is like. The marvel is that we have been able to carry on at all. We have suffered very little by loss of property, due to the faithfulness of our Chinese Christians, who stood by and held the property at the risk of their own lives in 1927

when the missionaries had to leave the stations. We are prone to forget these acts of Christian heroism. Most of our Christians have been under fire several times during the past three years. Many of them died from wounds and exposure, and but few, very few indeed, have left the Church. A person professing Christ in these days in China must be genuine, because of the persecution involved.

"Our hospitals in Luchowfu and Nantungchow continue to be crowded. There are many more poverty-stricken patients than formerly. For this reason the finances of these hospitals are suffering, but we do not run hospitals to make money, but to serve humanity, and were it not for our hospitals thousands would suffer or die in misery.

"Practically all our schools are running, some of them under great disadvantages. Most of the government schools have been turned into barracks and the property ruined, and thus the people appreciate what we are doing to help them in a very real way. Our Christian Girls' School in Nanking has kept running, owing very largely to the wonderful Christian heroism of Miss Anna Chen, the principal, who is now in this country for some post-graduate work. Time and again she risked her life in defending and holding the school property in face of the threats of bandit troops and looting mobs. Ginling College for Women in Nanking has also kept running. It is easy to imagine what would happen should looting

soldiers or bandits break away all restraints and enter these schools. But as friends, Chinese and missionaries, have said, 'Were we not to run risks, no Christian work could be done these days in China.'

"The direct Church work is being carried on under most trying conditions. It is well-nigh impossible to do much country work, as practically all our districts are controlled by bandits. The fact that we can carry on at all is a demonstration that the Church is grounded in China and will not be exterminated. No greater testimony to the unselfish love and devotion to Christ and humanity can be furnished than that of our three young women missionaries who lived in Luchowfu for a year or more entirely cut off from outside sources and help, in the midst of war, banditry, famine, and pestilence, and who, when I pointed out the awful risks they were taking, replied, 'We dare not leave our Chinese women and girls in this day of despair!' Our Chinese Christians for the most part have been just as loyal."

Here is an extract from a letter written in quaint English by a Chinese Christian of the Presbyterian Mission, who is in charge of an orphanage in Hunan Province, one of the most war-torn in all China:

"There were twenty people baptized while Mr. Jenkin's farewell. We asked them, 'Don't you afraid the anti-Christian movement?' They answered, 'Those who kills our body and not our souls we don't afraid at all.' These new Christians come to Church every week.

"There are sixty boys in this orphanage. Now we have Mr. Chou Moh Wa, a graduate of Peking University leather department, who is starting a tanning trade here. We hope to send you some samples by and by.

"Kindly pray for us and remember our work here. If possible please let have your kind advice that we need your help and your prayer."

We must not be discouraged by the revolutionary eddies in the stream of progress in China. Other countries of the West have gone through such changes, but Christianity has not stopped her progress. In fact, this is a testing time for our religion in China. Greater things will come for the cause there because of these experiences. We who live in a land of comfort and protection cannot be true to our Lord if we turn back after having put our hand to the plow for China. We can hardly sing with a clear conscience,

> "Faith of our fathers, living still
> In spite of dungeon, fire, and sword,"

and not greatly increase our efforts for China just now. The native Churches as well as the missionaries call to us with peculiar appeal out of their Gethsemane of suffering.

Items of Progress in China

It might be well to set forth some items of progress in China:

In 1814 there was one communicant in the Protestant Church of China.

In 1820, when the Treaty of Nankin was signed, there were six.

In 1858, when the Treaty of Tientsin was signed, there were 500.

In 1877, when the first missionary conference in China was held, there were 13,515.

In 1890, when the second conference was held, there were 37,287.

In 1907, when the third conference was held, just 100 years after Morrison arrived, there were 178,251.

In 1920 there were 366,524.

To-day the number is about 500,000.

Achievements in China

The following points may be put down:

1. A Chinese Independent National Church.

2. The Chinese Home Missionary Movement.

3. Six Christian universities headed by Chinese Christian men.

4. The Bible in the native language.

5. A Church suffering intensely, but not demoralized because of war and revolution, full of hope and courage and planning a five-year campaign to double membership.

6. The National Christian Council composed of strong Chinese leaders and missionaries.

7. The gradual breakdown of the superstitious hold of the old religions on the people, especially the educated.

8. The working out of a plan for the reduction of the language in simplified characters which will soon enable millions, heretofore illiterate, to read.

9. The President and a majority of his cabinet are Christian men.

What a contrast to what Robert Morrison faced in contempt, danger, and loneliness! He toiled seven years before he had his first convert. He stood alone, ridiculed and hated, but unflinching, confident in his faith and in God. There are now more Christians in China than there were in the whole Roman Empire 100 years after Pentecost.

The Situation in India

Let us hear a few voices with regard to India, that great field so much in the eyes of the world to-day.

A recent letter from E. Stanley Jones is worth careful pondering. Mr. Jones is the outstanding missionary of India to-day among the educated class. He refused the office of bishop from his own Church (Methodist) that he might continue to give himself to evangelistic work in India. He returned to India in the winter of 1928. This letter was received in the summer of 1930. He wrote as follows:

"I went to the National Congress as a visitor to keep my ear close to the march of events. I have to speak to India, and I must know what India is thinking. Now, one would think that in this atmosphere of feverish na-

tional excitement there would be no ear for the gospel. On the contrary, these three months have been very wonderful in the hearing and in the response. In the very Congress grounds I was asked to give an address on 'The Relation of Religion and the National Life.' It was a great opportunity to put our attitudes and message before the national leaders. For the first time I could feel that the impact of Soviet ideas had brought the question of the place of religion in the national life into one of vital urgency. We were at grips with a real problem. India was at the parting of the ways. Would she turn to atheistic Russia for guidance or to vital religion? A youth of not more than fourteen stood up in one of my meetings and asked this question, 'Now that we are having an anti-imperialistic and anti-capitalistic campaign, don't you think the next step is an anti-God campaign?' Afterwards I asked him where he got these ideas from, and he answered with a wave of his hand, 'O, they are in the air.' I am afraid they are. I have found more skepticism concerning all religion in these last few months than I have in the previous twenty years in India. The foundations of religion are being challenged. And it will be Christ who will save God to India. The gods will go, but God will remain, and it will be a Christlike God who will remain, for a Christlike God stands the strain!

"After this we went to Trivandrum, the capital of the native State of Travancore. Those in charge of the meetings at first considered holding the meetings within doors.

But no hall was large enough. Two thousand, mostly non-Christians, stood and sat in every available place in the open courtyard of the Y. M. C. A. There was a cathedral-like silence on the great crowd. At question time they would go on for hours. One night a Brahman asked if I thought it fair for the British Government to spend money from the taxpayer to pay the chaplains in the British India service. I told him that I thought it was unfair, just as unfair as the spending of six hundred thousand rupees by the Travancore Government for the recent feeding and giving gifts to high-caste Brahmans. The crowd fairly went wild, for there was a good deal of feeling against this taking of the taxpayers' money and giving it to the Brahmans in this way. But Travancore has been a Brahman's paradise in days gone by. Here the ruler weighs himself against gold and distributes it to the Brahmans when he comes to the throne. But the Brahman's days are numbered. He must serve of go to the wall.

"The last night, when I asked for those who wanted to find God through Christ to stay, there were no less than a thousand who stayed. Of course, a great many stayed through curiosity, and yet it was something new to have them stay for personal surrender in this public way. It was an unforgettable night."

Now let us note the testimony to missionary work of some who are not connected with the work in any way. Dr. Robert E. Speer has collected these statements:

Arthur Mahur, an Englishman, Director of Public Instruction for the Central Provinces in India: "The record of the life and personality of Jesus Christ has done far more educationally for India than the whole Western literature. . . . India owes the Bible to the schools and colleges. . . . Moral progress in India depends on the gradual transformation of education by explicit recognition of the spirit of Christ. All that I have seen of Christian mission work in India has convinced me that work inspired by some such aim can alone supply the necessary basis. . . . Christianity is a vital force in India."

In Allahabad, India, is a secular paper, *The Pioneer,* which in its earlier days said some bitter things about missions. In recent years, however, the editor has given strong expression to his approval and high respect for missionary work. Allahabad is a great center for Hindu pilgrims, as mentioned in another place in this volume. They come by the millions at certain times, to bathe in the juncture of the two holy rivers, the Ganges and the Jamna. It is likewise the seat of the Hindu university of Allahabad. There are also located there Ewing Christian College, one of India's best Christian schools, and the Christian Leper Asylum and the Christian Agricultural School conducted by Mr. and Mrs. Sam Higginbottom. In the issue of January 21, 1927, the editor of *The Pioneer* expressed himself as follows in connection with a strong statement of praise made by Lord Lytton, of England, concerning the missionary work in India:

"Here in India, the medical and educational enterprises, which have been scattered all over the country for the benefit of the people by the enthusiasm and understanding of missionary societies, most surely deserve the greatest credit and gratitude. The spirit of sympathy to which Lord Lytton referred is by no means the least of the assets possessed by these devoted men and women. It is not too much to say that in a special sense, to which the official and lay non-official European communities can hardly make claim, they get in the closest possible touch with Indian sentiment and aspiration."

Here is the testimony of Sir Andrew Fraser, for many years British Governor of Bengal, India: "I have been thirty years in India. I have served very many years in two provinces. I have been on two commissions, each of which took me for over a year over the whole of India. I have taken care to inquire about this work and to see what the missionaries were doing. I went out in the work of the Crown, to serve the Crown, and I have served the Crown of England for these thirty-seven years. But all the same, though you did not send me out, I come back to you now as a man might come back from a place to which he had been sent to prospect and tell of the possibilities of the work. I come back to tell you what I have seen and whether this work is worth your while or not. You say, Is it worth my while to give my prayers to this work? You say, Is it worth my while to give my sympathy to this work? You say, Is it worth my while to give my money

to this work? You say, perhaps, Is it worth my while to give those that are dear to me to this work? You say, Is it worth my while to give myself to this work? And my answer is, *It is emphatically worth while.* The work is a great work. It is the work which God has blessed in the past, and I come back to speak of it with faithfulness and pride. It is the work which God will bless in the future."

Such testimonies could be multiplied many times. William Carey died in 1834 after forty years of service in India. He had only a handful of converts. Twenty years afterwards a missionary had the courage to say that he believed the time would come when a hundred converts would be baptized in a single year. India averages 3,000 converts a month now, and 4,000,000 people put their names down as Christians in the last government census. Now when Gandhi's followers wish to describe and compliment him, they say he is "Christlike." Christ is probably in the thinking of India as in no other non-Christian land.

The Situation in Japan

To-day there are 259,000 Christians in Japan. Christianity is recognized as one of the religions of the country, and the gospel can be preached with freedom everywhere. Kagawa, of Osaka, Japan, the outstanding Oriental Christian of to-day, is reaching many thousands for Christ. He is leading a movement called "The Kingdom of God Movement," for 1,000,000 Christians in Japan. He has

had as many as 1,500 a week express their desire to become Christians in his meeting. The missions and Japanese Churches are coöperating with him. His three main objectives are:

1. Reaching the unreached masses throughout the whole country.

2. Training large numbers of lay evangelists through special forms of education.

3. Economic Christianity through promoting of cooperative organizations by Mission Boards, missions and Japanese churches, in one nationally coördinated system, with international assistance to set it in operation.

Kagawa states some of his ideals for this movement, as follows:

"We must reach the villages systematically. There are many ways in which this can be done. One way is with itinerating visiting evangelists who should be organized chiefly in rural villages. Another way is the Peasant Gospel School or Farmers' Gospel Institute. There should be five or six workers on the faculty, staying one month here and one month there. They invite twelve or twenty young men from the villages, train them, and send them back to their homes. But the best plan is to organize a Self-Governing Club or Society for Christ for each village. In my experience it is very difficult to get the villages interested in mere preaching. But we often have a meeting in some peasant's house, inviting them to study Religious Education, and organize a

Self-Governing Society for Christ, which is continued as an ethical-religious club. This is taken up and extended by the village people.

"I wish that many missions could be united in one province to share the work and attempt to reach the last village of Japan. If we could cover the unreached districts within three years, the Kingdom of God Movement would be a great success.

"The second point I want to ask you is the education of lay preachers. From the beginning I lay emphasis upon the need for five thousand lay preachers. Unless we get these, this Kingdom of God Movement is a failure. As I have been trained in the Proletarian Movement, I have noticed that older persons are not efficient. The young militant organizers are the ones who can reach the last man in the last town and village. We must train the men who are militant, who do not receive pay, but stand on the corner of the street, or go out to the villages to preach, returning to their homes in the evening. They can use their summer and other vacations preaching in the fishing villages or mountain districts. We must educate and organize these lay preachers at once. So I wish that the Kingdom of God Movement Central Committee would awaken to this point and mobilize mission schools, to open their dormitories during the summer and invite lay preachers to come for ten days of training. Or night schools could be organized, with a three months' course, three nights a week. As the Sunday schools have their

federation and educational systems, so lay preachers must have a standing federation and organization for education."

The following is a description of Kagawa as a preacher:

"Kagawa's addresses are calculated to stir a general interest in Christianity. Nearly every address touches many sides of a very complicated social system. In every address I heard him give, he hit sledge-hammer blows at the system of government-regulated and licensed prostitution and at the drinking habits of the people. These, with gross social injustice, he considers the greatest hindrances to the coming of the kingdom in Japan. He has a marvelous memory—statistics, foreign and domestic, as to the use of alcohol, death rates, infant mortality, rent averages, and the like come to his tongue with the greatest readiness. He has developed the technique of the use of charts. Skillful with his brush, he will dash off a cartoon, a graph, or the analysis of some of Paul's epistles on great sheets of paper. He has the happy faculty of making people laugh heartily at their national foibles—their love of the chief seats, the extravagances of the wedding customs, their lack of a pioneering spirit, the primitive facilities they provide for their wives, and a hundred other points. At one meeting in the country he drew a house oriented so as to get the minimum of direct sunlight in the rooms and, turning on his audience, flashed, 'Guaranteed to produce 50 billion t. b. germs every day,' and got a good laugh, but also got over one much-needed

idea. He spoke frequently and with appreciation of England and English ways and people and also of Denmark and her remarkable progress. He gave as a slogan for the farmers the motto of the Coöperatives in Denmark, 'Labor, Study, Prayer.' He bases every appeal on love, the gospel of brotherly love and coöperation, and declares everywhere from the housetops that the solution to all of Japan's problems is a spiritual one, and to be found in Jesus Christ, the World's Redeemer."

Christianity in Japan has a far wider influence than the simple Church membership and numbers of Churches would indicate. There are strong, outstanding Christian men in Japan in every walk of life. It is said on good authority that in the five Imperial universities three of the Presidents are Christians and the wives of the other two are Christians. Recently a leading Buddhist wrote an article on the religions of Japan for a special issue of one of the leading Japanese magazines, in connection with the beginning of the reign of the new Emperor. In this magazine, Christianity is dealt with on a par with Buddhism and Shintoism. The writer speaks of the strong attitude taken with regard to moral reforms on the part of the Christian Movement. He also speaks of the program of Buddhists for social betterment and then adds, "What seems strange about the way the Buddhists carry on the social uplift program is the absence of prohibition and the abolition of licensed prostitution from their objectives."

Japan is more open to the spread of Christian teaching than ever before. There is little public prejudice against Christianity. The newspapers carry many articles on Christian truth, and there is a regularly organized bureau to provide Christian articles and questionnaires for the Sunday papers which reach practically every village in Japan. Nearly all Japan reads, and the Christian Movement is taking free advantage of this great opportunity. A remarkable new opportunity has apparently come for the advance of Christianity through the schools in Japan. As stated in another chapter, educators are alarmed at the lack of moral and ethical conviction resulting from their educational plans and are advocating strongly the insistent teaching of ethics and morals in their school system. They are saying on every hand that this can only be realized through religion and religious teaching, especially in the schools of lower grade. The National Primary and Kindergarten Association devoted its annual program in 1928 almost entirely to religious education. There will be a great opportunity for the Christian teachers of Japan, and there are many. It can be plainly seen that Christianity has a great advantage over Buddhism when it comes to teaching ethics and morals.

The Work in Other Fields

One could devote much space to testimonies concerning missionary work in other fields of the world. President Calles, of Mexico, before his retirement, said

to a group of Protestant missionaries, "I have plowed the field of Mexico, now you sow the seed." The soil is ready for the seed-sowing in all Latin America. Africa, especially the primitive and pagan parts, is one of the most fruitful mission fields in the world. Testimonies to this fact are at every preacher's elbow in the current missionary literature on Africa. One recalls the statement of Sir Harry Johnston, noted English traveler and geographer:

"Wherever the missionaries went they collected notes on languages, on ethnography, and specimens to illustrate the natural history of the countries they visited. If there was a mountain anywhere within reach, they ascended it, boiled thermometers on top, and took the temperature of the air. They fixed the latitude and longitude of their stations, and collected a large amount of geographical information, which often found its way into circulation through other channels.

"The scientific understanding of Africa was assisted by their compilation of treatises on dying languages; while the friendly relations of Europeans and Negroes were forwarded by the mission grammars and vocabularies of living languages destined to be means of intercourse between black and white or between black and yellow. I soon came to regard them as men deeply versed in the lore of Africa, and above all as the *tribunes of the people.*"

General Smuts, of South Africa, recently said:

"I have ever been a strong supporter of the Christian mission, which I look upon as the greatest force for good in Africa. Criticism of incidental mistakes does not betoken indifference or hostility. It is difficult to conceive what Africa would have been without the civilizing effects of Christian missions. Mistakes have been made, but the magnitude of the real service is out of all comparison to those incidental mistakes. The missionary enterprise, with its universal Christian message and its vast educative and civilizing effort, is and remains the greatest and most powerful influence for good in Africa."

The Philippines are peculiarly promising as a mission field for several reasons. The minds of the people are open, and the Protestant movement has a strong place in the Islands. The introduction of universal education on the American plan has done for the islands what has not happened in any other Roman Catholic land. The people are awake and friendly, and the leaders are as susceptible as the common people. Education is a passion with the people, and the destiny of the Islands will soon be in the hands of educated youth. The Philippines are in the Orient at the very doors of China and Japan, and although a small nation, their influence is very great. Better than any other race the Filipinos understand the West as well as the East and can interpret the one to the other. Religious leaders in the Philippines make their presence and influence felt widely. Women have a great place in the Islands, and as Christian teachers, nurses, and home-

makers they have much influence in the spread of Christianity. There is a certain responsibility resting upon American Churches to evangelize the Philippines, because our government and institutions have gone there and in the Philippines we have, in a real sense, America in the Orient, where all can see one of the greatest educational and governmental experiments of modern times. While a large staff of missionaries in the Philippines is not needed, we should keep our quota full just now, so that the missionaries will not be overworked and so that the plans for developing self-support and more adequate church buildings can be carried through without a break. The pagan people in the mountains are as yet largely untouched. They are a sturdy stock, accessible and responsive. The next five or ten years will count for much in the Philippines. Many of the leading men of the Islands are evangelical Christians and are devoted to the cause.

It is well to consider the scope of the foreign missionary enterprise of to-day. Throughout the non-Christian world, 29,188 foreign missionaries and 151,735 native workers of the evangelical faith are conducting Christian work in 4,598 stations and 50,513 outstations; 10,000 of these are ordained; 36,246 churches and 3,614,154 communicants represent Christianity in the darkness of the non-Christian world. Adherents swell the number of the Christian community to 8,342,378, and a great host stands upon the threshold of the Kingdom. Contributions to the work by native Christians have more than doubled in the

last twenty years; 2,440,148 pupils are being educated in 50,079 missionary schools ranging from kindergartens to great universities; more than 25,000 of these are of college grade; 858 hospitals and 1,686 dispensaries treated in a recent year 4,788,258 patients in the name and spirit of the Great Physician. Millions of pages of tracts, books, and periodicals are annually published. The Bible, New Testaments, and scripture portions are being distributed in 853 languages and dialects at the rate of over 25,000,000 copies a year. The British and Foreign Bible Society prints five tons of Bibles every day, and the American Bible Society since its founding in 1816 has issued 70,082,448 volumes. The breadth of Christlike sympathy is movingly exemplified in hospitals for the insane, 104 leper asylums, 32 schools for the blind and deaf, and 361 orphanages. There is a great union and coöperative work in colleges, hospitals, comity in areas, printing, literature, and in the training of native leaders and ministers. For this vast and varied work the churches of Europe and America in a recent year gave $69,555,148. These statistics impress one with the magnitude of this great, primary work of the Church.

There are many Christian travelers visiting the Eastern and African world to-day, and those who have the time, or take the pains to leave the port cities and go into the interior where the missionaries for the most part are, see the work and come back with strong praise for it. However, the ordinary traveler, especially if he or she goes

with some traveling group, does not have opportunity to see much of this work. Even though such a person is a church member at home, if he does not see and study the actual work being done on the fields, his judgment is defective and apt to be biased by what he hears from others whose hearts are not deeply moved in service for Christ. Impressions that come from the ordinary globe-trotter, who is not vitally interested in Christian work at home, are about as reliable as his exposition of the things of the kingdom would be in the land where he lives. To properly evaluate missions, the traveler must first be interested and then take the time and pains to see. Dr. Charles E. Jefferson, the great preacher of the Broadway Tabernacle Church, New York, is one of these. Concerning a recent world journey he says: "I came home with renewed faith in the ultimate victory of the missionary enterprise. I am more certain than ever before that the principles of Jesus Christ are to permeate and dominate the life of the world. The Christian spirit is abroad working miracles beyond the frontier of organized Christianity. Our missionaries are doing a work we cannot see or measure. They are putting in the leaven—they are putting it in at 10,000 different points. The leaven is at work. Some day the whole lump will be leavened."

One of the assuring things at the Jerusalem Conference was the great strength of the Nationals from the areas of the rising Christian churches in Asia, Africa, and the islands of the sea. These men and women took their

places with the leaders from the vastly older Christian constituencies of the West, unembarrassed and fully capable. In fact the Western delegates found themselves giving way to these men and women who came straight from China and her revolutionary anguish, from India where West meets East in social and political contest, from aggressive Japan saddened by the racial discrimination of America, from the Philippines stirred by her aspiring young educated generation, from Latin America and her lands of new destiny, from Africa in wistful childlikeness and forgiveness of the white race in her wrongs. It was good for the Christian representatives from the dominant civilizations of the West to sit in humble counsel with these brethren from the lands that have cradled all the religions and hear what Jesus meant to them and to their peoples. New hopes for the world Lordship of Christ took hold of our hearts as we listened to David Yui, the apostle from China; Jebavu, the black educator from Africa; Bishop Uzaki, of Japan; Dean Bocobo, Acting President of the University of the Philippines; Miss Tilak, the dark-eyed "Mary" from India's womanhood; Dr. Braga, who came from Brazil to lay before us the unprecedented claims for Latin America; and brilliant Miss Kiduk Kim, eager emissary from the churches of Korea! While the Edinburgh Conference in 1910 had but twenty Nationals from the younger churches of Asia and Africa out of 1,200 members, Jerusalem had fifty out of the 200 regular delegates. There is no doubt but

that the emerging of the Christian churches in non-Christian lands in the last twenty-five years is the most heartening and significant fact in modern history. Christian people should be made to see this. A world steeped in politics, business enterprises, and world pleasure, is as oblivious of this great fact of the kingdom as was the Roman Empire to the advances of Christianity in its day. One recalls the words of Lecky, the historian: "Neither statesman nor philosopher of Rome understood the character and issue of that greatest movement of all history, of which their literature takes so little note. That the greatest religious change in the history of mankind should have taken place under the eyes of a brilliant galaxy of philosophers and historians and that they should have treated as simply contemptible an influence which all men now admit to have been the most powerful lever that has ever been applied to the affairs of men, are facts well worthy of meditation in any period of religious transition."

VII

JESUS IN THE WORLD'S MIND TO-DAY

PROBLEM:

Many persons of a number of races and nations have come to study the life and teachings of Jesus and to acknowledge him as the greatest of teachers, but it still remains for them to experience faith in him as a personal, living Presence actuating every thought, feeling, and action, and to know God as a loving Father. A need as big is for those already professing belief in him to experience more deeply the same realities so that they may become vital powers in the life of a bewildered, groping world.

OBSERVATIONS:

Jesus Christ is becoming the standard by which the moral and ethical teachings of the old religions and their followers are being measured.

Followers of the Hindu and Mohammedan religions marvel at the lives of willing service given lovingly by Christians to the diseased and miserable.

The influence of the life of Jesus on the life and teachings of Mahatma Gandhi is avowedly great.

Groups of intellectuals outside the Church are meeting in various parts of Latin America to study the life and teachings of Jesus.

The seeming identification of Western secular civilization with the Churches of Christ has caused many to follow afar off.

Every testimony of those who do follow from afar indicates the greatest obstacle to world conquest is to be found in the inconsistent living of those who name themselves by His name.

The missionary enterprise needs more than anything else an eager questing for ever more spiritual truths on the part of Christians and for a sense of joyous comradeship with all those of any race or land who are seeking too. In the mutual quest men will find God and each other.

VII

JESUS IN THE WORLD'S MIND TO-DAY

While in India in 1927 I had the very great pleasure of visiting the Hindu University at Benares of which Pundit Malaviya is the renowned president. He very graciously granted me an interview. President Malaviya is, of course, a Hindu by religion and is building up at the very heart of orthodox Hinduism a modern university on a rather broad scientific basis. It was a strange and refreshing contrast to escape from the depression of the sacred river front in old Benares, where naked "holy men," covered with cow-dung dust, reclined on beds of spikes to attain merit, while multitudes of devout pilgrims from all over India religiously drank of it, bathed in, and worshiped the sacred river; and to sit with the president of the university in his cool, modern office, looking out over the broad expanse of a five-hundred-acre campus, dotted with some fifty buildings. Pundit Malaviya is a gifted man, filled with the burnings of reform for his people, and probably one of the three most influential men in India to-day, including Gandhi himself. His soul stirs with the deep things of world culture and thought. He speaks perfect English and is abreast of world movements. He talked of education. Three of his leading men in science and engineering have been trained in

America; two at Illinois University, one at Cornell. Others are from Oxford, Cambridge, and London University. As a Hindu he has gone very far, for a woman's college is part of the university, although its campus is separate because of Hindu tradition, and the buildings are a mile away. A theological school for Hindu priests of the higher class is a part of the university. I have talked with many college presidents, but I do not remember ever having conversed with anyone who mentioned Jesus oftener or quoted more from the Sermon on the Mount. His reverence for, and familiarity with, the teachings of Christ was the benediction of our hour together. At Poona I spent half a day in the Ashram (hostel, or dormitory) of the Society of *the Servants of India.* The head of this organization is a Hindu—the members Hindus, Mohammedans, Jains, and Christians. This group of several hundred men have renounced all wealth, have left their homes and families, and are giving themselves without income save their modest necessities, for India's good—politically, educationally, socially, religiously. As we sat, Indian fashion on the floor, at afternoon tea in a little summer house, the man next to me on one side was the Hindu head of the society and on the other a devout German Catholic priest. The conversation was largely of religion, and Jesus had a major place in the reverent atmosphere of our fellowship together.

Mahatma Gandhi is on the lips of every one to-day. No personality in history has ever had such a following during

his lifetime. It is significant that this man, on whom the eyes of the world are cast, is trying to carry through a daily program of life largely based on the Sermon on the Mount. Will Rogers, our unique American humorist, has spoken of him in a way that has an ironical sting in it for our Western civilization, in many ways so alien to the spirit of Christ. He said: "They've got Gandhi in jail in India. He preached 'liberty without violence.' He swore all his followers 'to truth and constant poverty.' He wanted nothing for himself, not even the ordinary comforts. He believed in 'prayer and renunciation.' Well, naturally a man that's holy couldn't run at large these days. They figured that a crazy man like that was liable to get other people wanting those fanatical things. Civilization has got past 'truth and poverty and renunciation' and all that old junk. Throw those nuts in jail!"

It was Gandhi who stood before 15,000 of his own countrymen only a few years ago and made one of the shortest speeches known to history. It was this, "I owe, and India owes, more to one who never set His foot in it than to anyone else; that is to Jesus Christ." That was the whole of his speech as he sat down before that great throng. He was in Ceylon in the fall of 1927 and spoke at the Y. M. C. A. in Colombo in these words, "If I had to face only the Sermon on the Mount and my own interpretation of it, I should not hesitate to say, 'O yes, I am a Christian.'" He then added: "You of the West take Jesus apologetically at this point, while I take him serious-

ly and literally." Gandhi is trying sincerely to turn the other cheek to Britain and also trying, although with less success, to get his followers to do the same thing. He has chosen the way of hardship and self-renunciation. His favorite hymn is said to be "When I Survey the Wondrous Cross."

A few years ago Gandhi introduced the teaching of the New Testament in his famous school at Ahmedabad, India. When his Hindu critics scored him about it and accused him of secretly being a Christian, he answered them very frankly. In the first place, he said that he gave his students the choice, when they wanted him to give them personally a special hour each week, between reading their own sacred books, the Gita, the Upanishads, Ramayana, or having the New Testament and questions. By a majority vote they chose the latter. Then he answered their charge of being secretly a Christian as follows: "The charge of being a Christian is not new. It is both a libel and a compliment—a libel because there are men who can believe me capable of being secretly anything—*i. e.,* for fear of being that openly. There is nothing in the world that would keep me from professing Christianity or any other faith the moment I felt the truth of and the need for it. Where there is fear there is no religion. The charge is a compliment in that it is a reluctant acknowledgment of my capacity for appreciating the beauties of Christianity. Let me own this." About the same time a Mohammedan speaker in the national congress in opposing the leader-

ship of Gandhi in India, and his advocacy of non-violent, passive resistance, cried out: "Where did Mr. Gandhi get this doctrine? Not from the Hindu Shastras and not from the Koran. He got it from Jesus Christ."

Mr. Gandhi is very friendly to the missionary and the good he is doing for his people. I have a letter from Dr. Sam Higginbottom of Allahabad, the missionary who with his wife conducts a great Christian leper asylum there as well as a Christian agricultural school and demonstration farm. Gandhi and Mrs. Gandhi both visited him recently and showed the deepest interest and spoke highest praise for this Christian work. Gandhi always praises the spiritual and moral help coming from the teaching and the followers of Jesus. Apparently the only missionaries he opposes are those he feels to be the missionaries of modern Western civilization, commerce, alcoholism, industrialism, imperialism, and the secular way of life. We know that Gandhi stops short of the realities of personal faith, the value of personality, and that relationship with Christ as sons of God which is the essence of the Christian faith, but he has gone far in his recognition of Christ and his teachings.

While I am writing of India two illustrations of the standing of Jesus in the Indian mind come to me from the city of Madras. The first is an experience of my own. In 1927 a missionary friend and I rode for two days and two nights in the same small railroad compartment, from Colombo, Ceylon, to Madras, with a highly educated

Hindu business man of that city. He had just returned from a visit to Europe and England. He had sat in as a visiting listener at the Geneva Peace Conference of that year and had visited a number of noted people in England. He was one of the most gracious personalities I have ever met. The first thing he said to us on entering the compartment of the train was, "I am a Hindu in religion, as you will see." He wanted us to understand, at the beginning, the peculiar restrictions of his religion with regard to our eating together, offering him food, and certain ablutions and formalities which were his daily religious custom. We talked much of religion. He was a real seeker after truth. As we became acquainted he confessed to me that caste was irksome and empty and that India would be much better off without it. At the same time he admitted its viselike grip on him and his family. He even described to me somewhat in detail the curious and humiliating processes he would have to go through with, now that he had been abroad and broken caste, before he could be fully restored in it. But he was deeply interested in Jesus and his teaching and in the unselfish things the missionaries were doing for his countrymen. Again and again he marveled at and praised the work in the Christian schools, the hospitals, the orphanages, and especially that with the lepers. The latter he dwelt on at length. He said he supported leper work himself, but admitted that a high-caste man had to do it all at long distance, by proxy, and that to visit, or touch, or allow the shadow of

a leper to fall on him would give him caste pollution which could hardly be effaced. He said to me repeatedly something like the following: "It is the marvel of marvels that your highly educated, refined American women come to my country, leaving their homes and dear ones, to tenderly serve our afflicted and sick and even our horrible lepers! Our religion does not teach us anything like that, but rather the opposite. But it is just as your great Teacher, Jesus, did." And every time we spoke of Jesus a look of reverence and a wistfulness would come over the man's face which was beautiful to see. He left us in the morning when we reached Madras, after having given kindly instructions about how we might spend the day and several letters of introduction that would help. He even introduced us to a laundryman, who did all our travel-stained clothes during the day. Marvel of marvels in slow-going India! He said he would be very busy during the day meeting relatives, speaking at the business men's club, and looking after many things. But at night, after I had my baggage in the luggage van and was standing by my compartment waiting for the train to depart, he came to me and placed a great necklace of rose petals, held in a delicate silvered wire frame, about my neck, in true Indian fashion. I expressed my gratitude and also my embarrassment that he, so busy a man, should come to do me such high honor. His gracious reply was, "You have been my fellow companion as a seeker after truth, and you and your friends have brought kind service to my people in the

name of your Great Teacher, and I bring this as a small token of my appreciation." And then, as he bade me good-by, with a look of deep seriousness on his fine face he said, "Will you grant my request as we separate?" On my reply that I would most happily do so, he asked, "Then will you pray for me that my quest after truth may be realized?" And, wringing my hand, he was gone. Who can gainsay that God is plowing deep the soil of India, through this appreciation of Jesus, for a harvest that will yield manyfold some day?

The other illustration, which has to do with the same city, is described by Dr. Robert E. Speer, of the Presbyterian Foreign Board. It is of a company of Madras barristers who were having a social gathering one night. They had secured a public jester to aid in their entertainment. In the course of his buffoonery he took occasion to speak jestingly of the immoral escapades of certain Indian deities and religious leaders, as recorded in their religious literature. The barristers were convulsed with laughter and uproariously showed their pleasure at the jester's salacious sallies. With such encouragement the man grew bolder and began to invent like stories with regard to Jesus. As he proceeded silence fell on the group, then he was hissed; still attempting to go on, they expelled him roughly from the room. They would tolerate filthy tales with regard to their own deities, for much of the background of their religious literature is unclean, and the temple worship of to-day is often linked

with the grossest immorality; but Jesus was in a different class and, although they claimed no allegiance to him, they would not tolerate a slur at his spotless personality.

Anywhere in the world to-day Jesus is the apex of what anyone has conceived for human character and infinitely more. Out in these countries where the ethnic religions have so long prevailed, He is every day becoming more and more the moral and ethical standard by which religions and religionists are measured. Apologies are being made for the character of Mohammed and Hindu saints to-day, but the character of Jesus stands transcendent. It is indeed difficult to find among educated and religious men anywhere in the world one who will not instantly admit that Jesus is the world's premier ethical and religious personality. John R. Mott, recently returning from a world journey through the mission fields, following the conference at Jerusalem, made the striking statement, "There are over ten million pairs of eyes to-day riveted on this central personality of the ages, the Lord Jesus Christ, where there were one million at the time of my first world journey thirty years ago." E. Stanley Jones in "The Christ of the Indian Road" and many other missionary writers of to-day also testify to these facts.

These things have come about through the efforts of the missionaries, native Christians, and the widespread dissemination of the Bible and Christian literature. As a testimony of the missionary's great part in this, let me

recite an incident which occurred recently while I was in India. I was engaged in the heartbreaking task of aiding the missionaries in shortening the line of mission stations because of lack of funds. A woman medical missionary was about to be withdrawn from a large Hindu area, administered by a Mohammedan magistrate. This official sat with me for over an hour on the porch of the abandoned mission bungalow, pleading with me that the good doctor be left in the district. I was so moved by his plea that I made careful note of some of his words after he left. "Sahib," said he, for he spoke good English, "you must not take this lady doctor away, for we cannot get on without her. She is not only our necessary help in times of medical need, but she is the greatest moral force I have to aid me in controlling these people. I do not see how I can carry on without her. Her example is my constant strength and justification. By day and by night she goes among these people, poor or rich, far into the country in the dead of night, in her old Ford car, to help the sick and dying in the name of her Great Teacher, Jesus. I am a Mohammedan, and my religion does not teach such service to humanity. What can I do when she is gone and no longer influences my people with this wonderful unselfishness and I can no longer point to her example? Sahib, I am afraid of these people when the idle times between harvests come and there is nothing for the people to do and little for them to eat. They will rob and kill each other, and the kind doctor who steadied their lives

and strengthened my hands will be gone from among them."

And this influence of Jesus outside of the Church is not confined to India. It is widespread in the Orient. Recently a missionary wrote of the moving picture, "The King of Kings," being shown in Nanking, China. He stated that the beautiful picture was displayed in many places in the city, even in temples of worship, and that everywhere there were capacity crowds. There are no seats in these public places in China, and the crowds of men stood for hours, in quietness and reverent respect, drinking in the story of the beautiful life of the Son of Man. Posters of the face of Jesus were evident everywhere on the walls and the buildings. Formerly, posters that had any foreign aspect had been defaced and defiled by vandals. Even missionaries have narrowly escaped mobbing when they attempted to take photographs on the streets. However, the pictures and announcements about "The King of Kings" were unmolested! Two years ago the National Secretary of Education in Japan, himself not a Christian man, spoke for an hour before the National Christian Council of Japan on his country's need of religious education in the schools to save Japan from secularism. He reminded the Christian leaders present of their great advantage over other religions in religious education because of the superior ethical and moral teaching of Jesus. Dean Bocobo, Acting President of the University of the Philippines, stated at Jerusalem that

there was no difficulty in getting an audience of a thousand or more on the university campus when the speaker was one who could speak strongly of Jesus and portray vividly his character.

One of the great literary men of South America, President Ricardo Rojas of Buenos Aires University, Argentina, has recently written a book concerning Christ, entitled "The Invisible Christ." He is not an evangelical Christian in any outward connection, but a spiritually minded man earnestly studying the religious needs of his people. His book is a striking presentation of the influence of Jesus through the ages. More significant still is the fact that groups of intellectuals in various parts of Latin America are forming to study the life and message of Christ. These are voluntary groups of very earnest people, interested in religion, but not as yet connected. They have despaired of existing Romanism in their countries. A committee in the United States is now set up to help them. This is entirely outside any Mission Board or Church organization. There are to be lectureships back and forth and also literature to aid constructive thinking.

At the time of the Jerusalem Conference I visited in company with Dr. Samuel Zwemer, the Christian statesman of the Mohammedan world, a Moslem school on one side of the Mount of Olives. It was a school for "Seekers after God," presided over by an aged and blind Mohammedan mullah, or teacher. Dr. Zwemer and he discussed

with equal reverence the spiritual beauties of the life and ministry of Christ.

There is, to be sure, a sensitiveness on the part of non-Christian Indians and others to-day to acknowledge on the printed page, or in any public way, the influence of Christianity or even of Jesus, especially since his teaching has been largely allied with the Western countries. A narrow nationalism and a patriotic reserve, as well as religious pride, forbid them doing so.

We all recognize that there must be something far deeper than simply an acknowledgment of Christ as a great teacher. To stop there would be pathetic indeed. But there is without doubt a vast projection of the teaching and spirit of Christ into Oriental countries to-day, although this is only a beginning in the planting of Christ and his Church. That these miracles of influence have penetrated far beyond the frontiers of the organized Church itself is a great encouragement and challenge to Christians at the home base of the missionary enterprise.

VIII

THE CHURCH'S NEED OF A WORLD FIELD

PROBLEM:

If the need of the so-called Christian nations is for a more vital experience of God working through men to bring in the reign of Righteousness on earth, the fact becomes apparent that the Church needs a vision of the world task that will bring it to its knees to ask for the empowering of his spirit. For the sake of its own soul, the Church needs the tremendous challenge to take the whole earth for the Father-God and his Son.

WHY THE CHURCH NEEDS A WORLD FIELD:

It must come to partake of the characteristics of God who "so loved the world."

It needs an adequate challenge for heroic endeavor. His "Go ye into all the world" was sublimely audacious.

The Church needs a world field to give adequate expression to its power.

Only a world outlook can keep the Message vital, practical, and inspiring.

The world field will bring the Church more quickly to a sense of need for Christian unity.

The Church will find its spiritual salvation in view of the tremendous needs of humanity. Petty difficulties and faithlessness will vanish in an all-engrossing passion for taking the only Answer to those needs.

VIII

THE CHURCH'S NEED OF A WORLD FIELD

Follow the history of the Church down through the centuries, and you will find that those periods in which its missionary passion was strong have always been the periods in which the Church itself was strong in the homeland. The power and welfare of the Church at its home base are inseparably linked up with the passion of the Church for the ends of the earth. The Church of Jesus Christ needs imperatively a world field in order that it may have life and power for itself.

In the first place, the Church needs a world field to make it godlike. The Church that does not believe in foreign missions hangs out its sign to the effect that its God is a local and not a universal Deity. A Hindu, Buddhist, Shinto, Confucianist, or Mohammedan group might do that, but the Church of Christ can only become true to its destiny as it partakes of God's characteristics. His most sweeping and wonderful attribute is embodied in the words, "God so loved the world." The Church must take the whole world into its census or stop claiming God as its supreme ruler and guide. Our Heavenly Father is world-wide in his plans and love; the Church must have a world field to be like him.

In the second place, the Church needs a world field in

order that it may be provided with an adequate challenge for heroic endeavor. How far do you suppose the gospel would have gone if Christ had circumscribed his command to his disciples just before his ascension? It was his audacious imperative, "Go ye into all the world," that put heroism and conquest into apostolic Christianity. No war of any note was ever conducted in an alley or a back yard. It takes a field and a foe and a wide reach of circumstances to make a war. The Church has a war for a vast humanity on hand, not a local scrimmage. A world-wide field is the only adequate battle ground for such a contest. This challenge of world redemption is a tremendous challenge. Its accomplishment staggers the imagination. There are probably a billion people in the world who never heard of Jesus Christ—a billion people who are worshiping gods of their own making; a billion people in the darkness of spiritual wandering! And they are to be won to Christianity and loving fellowship with Christ. Napoleon and the Kaiser dreamed wonderful dreams of conquest, but they never fancied anything like this—an enterprise which includes the last poor, sinful man; an enterprise which must pierce every jungle and compass every fastness, batter down every door of superstition and idolatry and take the redeeming Christ to the vast populations so pitifully limited by inadequate religions. "The languages of all lands must be learned. Acquaintance must be had with the customs of all peoples. Great agencies must be built up in every land;

agencies of evangelism, agencies of education, industrial agencies. The call is for a life-imparting movement that will touch the need of every soul from every angle." Millions of dollars must be disbursed. A great and increasing force of men and women must be enlisted, equipped, and sent to the distant stretches of the unoccupied fields. What a task! What a chance! How the grandeur of this enterprise ought to fire our hearts and surge through our lives with its power! How it ought to drive us to our knees before God! The Church needs the heroism of foreign mission endeavor to keep it from ease and stultification.

Twenty years ago, my Mission Board sent a fine young medical missionary out to our station on the border of Tibet, in West China, the most remote mission station in the world. He had just graduated with high honors in medicine. His name was Zenas Loftis, a young, fun-loving, healthy school lad. He traveled with his Chinese guide four months and ten days across Central China to reach Batang, on the Tibetan border. He endured all sorts of hardships and perils. He traveled in a house boat, on a Chinese wheelbarrow, in a sedan chair, on the back of a yak, and on foot. He crossed a range of the Himalayas over passes sixteen thousand feet high. He was carried around precipices on the back of a Chinese coolie. On, on, he went, toward the borders of that dark hermit land. As he was scaling the last great mountain pass before reaching his destination, he passed a lone

mail carrier coming east. He hastily scribbled a line to us and sent it back. That message is cherished in the archives of our mission rooms. These were his brave words, "I am so glad you did not stop me down in the interior of China, but sent me way up here on the roof of the world, where the people are so much more the bondservants of sin, that I might be used in the most needy and difficult spot in all the world." Those brave words of Dr. Loftis ought to ring from every pulpit in America. In the name of the self-forgetful and heroic Christ, let us stop teasing young men to enter the ministry. Let us pause in our arguments that large returns in personal joy or even in souls won to Christ come to the ministry and let us challenge men to preach. Let us speak of lonely fields and sin-steeped cities; of stubborn idolatry and pagan populations. Shall we not recall Paul's heroic words, "A great and effectual door is open unto me, and there are many adversaries"? Shame on us for excusing young men for not deciding for the ministry because of meager salaries or difficult fields! Let us make it hard and heroic and Christlike!

And then the Church needs a world field that it may find an adequate expression for its powers. What is the Church to do with its young, trained lives, with its spiritual assets, with its marvelous wealth, without a world field? The Church, in this great Protestant nation of 120,000,000 people, with a third of them in its ranks and one-half the wealth held by its members, is imbecilic and

untrue to its trust if it paddle in an eddy and only think of itself. As well try to navigate an ocean liner in a mill pond as to keep the great, organized agency of God within provincial bounds. The business and engineering genius of America twenty years ago was not satisfied until it found expression in a Panama Canal. It has been the greatest single physical expression of industry in modern times. Some day it will be surpassed. Its cost was over $200,000,000. And we have been tackling the biggest task that God ever left for his Church to accomplish, with a little more than a vest-pocket contribution once a year, from the entire Protestant forces of America, of less than $30,000,000 annually. There were forty thousand men working on the Panama Canal during construction. The eighty Mission Boards of the United States have 14,000 foreign missionaries at work. America put three times as many men into the digging of a canal across the Panama as all the Protestant Churches of America are putting into world evangelization! And we are not digging a little ditch arcoss the narrow waist-line of the American continent, to connect one sea with another, on which the commerce of the continents may float. We are ditching for Jehovah, we are linking a lost race to God. We are digging a system of spiritual canals through the stubborn hardpan of our own paganism as well as that far away which, please God, shall penetrate every remote land, ramify every needy field, and carry the healing Water of Life to the famishing soul of all men.

There is a task worthy of the expression of the fullest life of the Church of Christ.

Again, the Church needs a world field to keep vitalized its pulpit in the homeland. One cannot lay too much emphasis on this. The world missionary passion will save the pulpit from the vagaries of extreme radicalism and from the legalism of extreme conservatism. The hope of preaching is in the passion of Jesus for a needy world. It tempers the raw scholasticism of the man who would ruthlessly take his microscope and yardstick into our religion and eliminate the supernatural; and it unbinds the steel corsets of the iron-clad conservatist and makes his heart beat warm with that of his brother. The whole make-up of a preacher changes when he takes the missionary viewpoint. His heart beats in unison with all other hearts engaged in the Master's cause. He is thrilled by companionship with a mighty host. His soul is disciplined by the vastness of his work. His field is as unlimited in extent as the world itself. He changes from the microscopic preacher, magnifying the local and the limited, to a messenger with telescopic horizon, who swings his vision into the whole firmament of God's world work. The true perspective of doctrine only comes with the missionary vision. Did you ever sit for a while under the preaching of a man who is burning with the missionary passion and then for a season under the man who was indifferent to the great cause? The latter may have been more eloquent or scholarly, but he could never speak

with the same abandon or authority. The man who is burning for the whole world lays tribute to your whole being in his preaching. He makes you forget the trifling difficulties of life in the great sweeping things of the kingdom. Every preacher has millions of souls in his parish, and when his responsibility to them really dawns on him he will undergo a regeneration. He can never be the same man again. John R. Mott says: "Above all, the preacher is an ambassador. He represents Jesus Christ. A pastor who does not have a deep interest in the world program of Christ and earnestly promote it is untrue to his credentials and instructions, for an ambassador represents his sovereign. What a responsibility rests upon such a sovereign of such a kingdom! What man living accepts such grave responsibility as he who to-day holds or enters the pastor's office!"

The Church needs a world field that it may realize the more quickly the unity for which Christ prayed. It was God's love that linked together world evangelization and unity in the mind of the Master. In His last prayer before the crucifixion He prayed the Father that his followers might "all be one, that the world might believe." Nineteen centuries have passed, and the compulsion of the mission fields is drawing the Church back to the apostolic position of unity. Christ's first Oriental Church was united; is not Christ's Oriental Church of to-day to draw us back to that same primitive unity? The Chinese delegates came to the Jerusalem Conference with the arrest-

ing challenge, "We agree to differ, we resolve to love, we unite to serve." Occidental differences fade into insignificance before the baffling task of great mission fields. In that unequaled undertaking we strip ourselves of all but the simplest faith in Jesus, and in that simplest faith we find that we are one.

Finally the Church needs a world field for its spiritual salvation. Some one asked Phillips Brooks what he would first do if he were called to be pastor of a broken-down church—a church that had lost its building, was not able to support a pastor, and was torn by internal dissension. He hesitated only a moment and then replied, "I should get all the people together, preach the greatest sermon I could on world-wide missions, and take the best offering I could get for work in heathen lands." Many official boards would seriously discuss the sanity of a preacher who would do that sort of thing under those circumstances. Here is a church which cannot take care of itself, and a man comes along and tells it the first thing needed is to help take care of a work across the sea. From every worldly viewpoint it would be a great blunder, but God does not look at things from a worldly viewpoint. Phillips Brooks never spoke a greater truth. He knew that selfish, discouraged church, almost ready to give up the fight, had need of one thing above all else. That church needed the Spirit of Christ, and Phillips Brooks knew that the best way to get that Spirit was by way of the ends of the earth. He knew if he could get

those people interested in the man across the sea, they would be interested in the man across the street. If that little church began to have fellowship with Christ in the salvation of the whole world, it would save itself. Its difficulties and selfishness at home would vanish as it entered into the supreme need of the Church in the homeland; to be possessed with the world-passion of Jesus. That would help it settle church difficulties of every nature. The *Christian Century* says, "Viewing the modern missionary enterprise dispassionately, it is probably well within the facts to say that, whatever blessing it may have brought to the objects of its concern, it has brought an even greater blessing to the Church which has launched and maintained it."

The Church needs the world field to redeem it from selfishness. Some years ago I visited a little church with a meager missionary program. They were just planning the building of a fifty-thousand-dollar church home, which for them was a great undertaking. The pastor astonished me by saying, "We must raise the money for the support of a missionary in the foreign field and add that to our missionary budget before we begin our building campaign." The pastor was new in the field, and that church had only given a few hundred dollars for missions before. The people were nearly all poor people. I said to the pastor, "This is not what churches usually do when they begin a building campaign." He answered: "I would not dare begin this church enterprise without some great,

unselfish ideal to hold before the people. The support of a missionary in the foreign field will save my folks from the selfishness and narrowness that might come from a simply local victory." I need not tell you that this sort of a spirit helped to build that church building and dedicate it without debt, and since it has become a great church with a larger building and program. A church may be quite selfish in its contribution for the erection of a building for itself, but when it contributes for the salvation of the man across the sea you have tapped its fountains of true benevolence. As a great bishop (Selwin) once said, "It seems to be an indisputable fact that, however inadequate a church may be in its own internal wants, it must in no wise suspend its missionary duties; that this is, in fact, the circulation of its lifeblood, which would lose its vital power if it never flowed forth to the extremities, but curdled at the heart." This is quite in keeping with an illustration which is based on the human heart as a pumping station. I heard a doctor give it to a group of youngsters once. "The heart is the pumping station which drives the blood through two circulatory systems, one a small system of tiny arteries in the heart itself, the other the great system for the whole body. The same heartbeat which drives great quantities of blood through the aorta and out into the ramifications of the body, until the tips of the fingers and the roots of the hair are reached and replenished of waste tissue, likewise sends sufficient blood through a small artery and

its threadlike ramifications into the walls of the heart itself for its own life and sustenance. Tie off the great aorta and deny the heart its power to drive the blood through its great circulatory system into the whole body, and you would bar it from any diffusion of its life-giving fluid save for itself. The first heartbeat would either burst the walls of the heart or drown its life in its own unappropriated stream." So with the Church. Its circulatory system for divine blessing and energy is twofold: that for its own edification and spiritual growth and that for the world's needs to which the Head of the Church called it. The church that endeavors to limit its spiritual tide to itself will as surely die Godwards as would the heart stifle its own functions with its aorta strangulated. The great world circulatory system is imperative to its own spiritual arteries, for its very life as a Church is kept in flood by the far-reaching stream that touches humanity. Surely our American Church needs just now a new missionary epoch to save us from ourselves.

The missionary principle and passion are purifying. Take, for an illustration, the filthy Chicago River of bygone days. When that city wished to free its vast population of the vile contamination and health menace of its sluggish, sewage-choked stream, what did it do? Did it fill the putrid channel up? No. What did it do, then? The city got its engineers together and decided on something heroic and unselfish. It dug the channel deeper

and connected the headwaters of its vile river with the headwaters of the Illinois. The current was turned in the other direction. Then it was that old Lake Michigan with her unending resources of clear, fresh water, began elbowing her way into the mouth of the Chicago River. She pushed back its miasmic tide, purifying it in her flow, back into the Illinois, and on, into the Mississippi, and still on, into the Gulf of Mexico. Chicago River is now a clean, rapidly-flowing, redeemed stream. In the old days it was non-missionary; to-day it is a missionary river. Let us cleanse the slow tide of our Church life! Let us cut deep and wide the channels of world-wide benevolence. Let us go deep down and send out a worthy stream of men and money into the far fields. Let us make a channel for the riches of heaven. Then, and then only, can God unlock the floodgates that hold back the tides of his unmeasurable love and flood our Churches with his purifying and satisfying streams of grace.

BIBLIOGRAPHY

"Jerusalem Conference Reports." In 8 volumes. Price, $7. International Missionary Council, 419 Fourth Avenue, New York, or your own Mission Board.

"Roads to the City of God," by Basil Matthews. A graphic story of the Jerusalem Conference. Cloth $1, paper 60 cents, secured as above.

"Human Needs and World Christianity," by Bishop Francis J. McConnell. Methodist Book Concern, New York. Paper 75 cents, cloth $1.50, or secured as above.

"A Faith for the World," by William Patton. The case for World Missions. Missionary Education Movement, New York. Price $1, or secured as above.

"Foreign Missions under Fire," by Cornelius Patton. Cloth $1, paper 60 cents. Pilgrim Press, 14 Beacon Street, Boston, Mass.

"Changing Foreign Missions," by Cleland B. McAfee. Price $2. Fleming H. Revell Company, 158 Fifth Avenue, New York.

"Christianity and the Nations," by Robert E. Speer. Price $2.50. Fleming H. Revell Company, 158 Fifth Avenue, New York.

"The Desire of All Nations," by Egbert Smith. Price $1.50. Doubleday, Doran and Company, New York.

"Report of Foreign Missions Conference North America," 1929, 1930. Price $1. Foreign Missions Conference, 419 Fourth Avenue, New York.

"Missions in a Changing World," by W. W. Pinson. Price $1. Cokesbury Press, Nashville, Tenn.

"World Mission of Christianity." Price 25 cents. Your own Mission Board.

"World Missions as Seen from Jerusalem," by Stuffer. Price 50 cents. Your own Mission Board.

Princeton Theological Seminary-Speer Library
1 1012 01059 7591

Z - Miss. pr.

Corey
Missions
matching the hour.

Date Due

N 15 '39
D 12 '39
F 7 47
FE 16 49
OCT 20 1995
OCT 2 1995
NOV 1995
DEC 1995
MAR 10 1996
APR 16 1996
JAN 12 1996
FEB 12 1996

Missions Matching The Hour

BY STEPHEN J. COREY

President of the United Christian Missionary Society
Author, "The Preacher and His Missionary Message"

Much of the material in this book is taken or adapted from the author's "The Preacher and His Missionary Message."

THIS book sets forth the task of Christian people everywhere to measure up to the opportunities and the challenge of the world mission of Christianity in the changing world of to-day.

Like the author's "The Preacher and His Missionary Message," this book is shot through with the spirit of the findings of the International Missionary Council which met in Jerusalem in 1928. He appeals to the Church to recognize its obligations and to set in motion a program which shall embrace the entire world in the spirit of one of the statements of the Jerusalem Council:

> "We believe that men are made for Christ and cannot live apart from him. Our fathers were impressed with the horror that men should die without Christ —we share that horror; we are impressed also with the horror that men should live without Christ. . . . Herein lies the Christian motive: it is simple. We cannot live without Christ, and we cannot bear to think of men living without him. . . . We cannot be idle while the yearning of his heart for his brethren is unsatisfied."

Group study and personal reading of this book will be salutary to the work of the local church and to Christendom at large. It will make all Christians aware of the need and of their part in bringing men and women everywhere to a saving knowledge of the Master.

Price, 50 cents

COKESBURY PRESS
NASHVILLE